

The Epistles of Peter



1. Title. In the earliest Greek manuscripts the title of this epistle is simply *Petrou A* (“Of Peter I”). The words “Epistle General,” found in the KJV, refer to the fact that this letter is addressed, not to an individual or a single congregation, but to the church in general throughout most of Asia Minor (see on ch. 1:1). For the same reason this letter is sometimes called a “catholic,” or “general,” epistle.

2. Authorship. The epistle bears the name of Peter as its author (ch. 1:1). Various theories have been put forth to indicate that in reality not he, but some other person, wrote the letter. The most commonly suggested name is that of Silvanus (ch. 5:12). The objections to the Petrine authorship are that (1) the Greek of the epistle is too elegant for a man of Peter’s limited educational background; (2) the theology resembles that of Paul more closely than it does that of Peter; (3) little mention is made of incidents in the life of Christ, which would be strange for one so close to Christ personally as Peter was; (4) Peter had no personal relations with the churches of Asia Minor, a supposition that cannot be proved. However, none of these objections is conclusive. The elegant Greek may be explained on the basis that Silvanus, who presumably served as Peter’s scribe (ch. 5:12), was responsible for the quality of the Greek in the epistle. Furthermore, it is possible to see in the use of words and expressions a general resemblance of style between the epistle, Peter’s sermons, and his personal characteristics. The third objection owes its plausibility to the assumption that we can safely say what Peter should have written. The fourth objection is, as already remarked, simply an assumption. This commentary accepts the Petrine authorship of the epistle.

3. Historical Setting. The apostle writes what might be termed a circular letter addressed to “strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia.” These five areas included almost the whole of what is now called Asia Minor. The majority of the believers of these churches were Gentiles. Jewish Christians were in the minority. As their appointed missionary (Gal. 2:9), Peter was especially interested in the Jews, but he was not restricting his greetings and instruction to the minority group in these churches, as is indicated by his referring to his readers as formerly not of the people of God, and as converted idolaters (1 Peter 2:10; 4:3, 4). The apostle, who was the first to baptize Gentiles and to assert their equal status in the church, would no doubt regard all Christians, of both Jewish and Gentile origin, as one in Christ Jesus, without distinction in addressing them.

The precise date of the writing of this epistle cannot be determined. The letter was written probably from Rome, as the name “Babylon” suggests (see on ch. 5:13). This would mean that it was written near the end of the apostle’s life (see Vol. VI, pp. 34, 35). The absence of any reference to Peter’s presence in Rome in Paul’s letters from that city suggests that Peter did not arrive there until “about the time of Paul’s final arrest” (AA 537), about A.D. 66 (see Vol. VI, pp. 101–107). Although nothing definite can be said regarding the date of 1 Peter, the foregoing suggests as a likely date the middle of the sixties of the 1st century. The epistle reflects the existence of an unfriendly attitude toward Christians (chs. 2:12; 4:12–16). This may suggest the time of Nero’s persecution, which began in A.D. 64 (see Vol. VI, pp. 81–84).

4. Theme. Peter has a pastoral purpose in mind in writing this epistle. The warp into which the woof of his counsel is woven is the peril of persecution, the imminence of “the fiery trial” (ch. 4:12), and an awareness of the troubled times in which the believers were living. With that as a background he seeks to strengthen his readers’ faith, to exhort them to blameless conduct, to exemplary citizenship, to loyal witness for Christ, and to effective preparation to meet their Lord. To help them attain these objectives he includes specific counsel for servants (ch. 2:18), wives (ch. 3:1–6), husbands (ch. 3:7), elders (ch. 5:1–4), and younger members of the church (ch. 5:5–9). Throughout the letter a tender spirit is linked to a firm sense of leadership, and both are sanctified by a lofty conception of Christ.

5. Outline.

- I. Introduction, 1:1–12.
 - A. Salutation, 1:1, 2.
 - B. An ascription of praise to God and Christ for salvation, 1:3–9.
 - C. The attitude of prophets and angels toward salvation, 1:10–12.
- II. Exhortation to Steadfast Christian Living, 1:13 to 4:19.
 - A. Live worthy of the high calling, 1:13–25.
 - B. Advance in knowledge and Christian maturity, 2:1–8.
 - C. As God’s chosen people, live exemplary lives among the Gentiles, 2:9–18.
 - D. Like Christ, be meek under suffering, 2:19–25.
 - E. Counsel to husbands and wives, 3:1–7.
 - F. Encouragement to unity, 3:8–13.
 - G. The privilege and reward of suffering with Christ, 3:14–22.
 - H. An appeal to Christlike control of the flesh, 4:1–6.
 - I. An appeal to sober, charitable living, 4:7–11.

- J. An appeal to steadfastness under persecution, 4:12–19.
- III. Counsel to Church Officers and Members, 5:1–9.
 - A. To elders, 5:1–4.
 - B. To younger members, 5:5–9.
- IV. Conclusion, 5:10–14.
 - A. Benediction and doxology, 5:10, 11.
 - B. Greetings, 5:12–14.

CHAPTER 1

1 *He blesseth God for his manifold spiritual graces: 10 shewing that the salvation in Christ is no news, but a thing prophesied of old: 13 and exhorteth them accordingly to a godly conversation, forasmuch as they are now born anew by the word of God.*

1. Peter. Gr. *Petros*, “a stone,” “a rock,” “a ledge” (see on Matt. 4:18).

Apostle. Gr. *apostolos*, “a delegate,” “a messenger,” “one sent forth with a message” (see on Mark 3:14; Acts 1:2; Rom. 1:1).

Of Jesus Christ. That is, appointed by Jesus Christ, commissioned by Him (cf. 2 Cor. 1:1). The apostle suggests for himself no superiority of any kind; he is simply an apostle, an ambassador, a missionary belonging to Jesus Christ and authorized by Him, as were the other apostles.

Strangers. Gr. *parepidēmoi*, “sojourners,” “exiles,” literally, “[ones] away from home.” Compare the use of *parepidēmoi* in Heb. 11:13; 1 Peter 2:11, the only other occurrences of the word in the NT. The word is here doubtless used metaphorically of both Gentile and Jewish Christians, who viewed heaven as their permanent home; for them, this earth was merely “a strange country” (Heb. 11:9).

Scattered. Literally, “of the Diaspora” (see on John 7:35). The word “Diaspora” (see Vol. V, pp. 59, 60) was and is used to refer to the Jews who were scattered among the nations outside of Palestine. However, it is not restricted to that specific meaning. Peter regarded as members of a “Diaspora” both Jew and Gentile Christians who were scattered throughout the Mediterranean area.

Throughout Pontus. Pontus, with the other provinces here listed, constitutes the northern and western portions of the country now known as Turkey (see The Journeys of Paul).

2. Elect. Gr. *eklektoi*, literally, “chosen ones” (see on Rom. 8:33). The Christians are here considered as chosen because they had responded to the call of God. For a discussion of election as related to salvation see on Rom. 8:29.

Foreknowledge. Gr. *prognōsis*, “the act of knowing beforehand.” For a discussion of the related verb *proginōsko* and for the relationship of foreknowledge to predestination see on Rom. 8:29.

God the Father. The first person of the Godhead is set forth as possessing foreknowledge, but Peter does not here suggest that this knowledge was restricted to the Father only. Although the exact nature and work of each member of the Godhead remain a mystery to man, Peter seems to suggest that, within the economy of the plan of salvation, certain specific functions are performed by each. See below for the work of the Spirit and of Christ.

Sanctification. Gr. *hagiasmos* (see on Rom. 6:19).

Of the Spirit. That is, by the agency of the Holy Spirit. Compare 2 Thess. 2:13.

Unto obedience. The Christian's faithful response to the call of God, together with the sanctifying activity of the Holy Spirit, leads to obedience, which may be defined as perfect submission to the will of God (see on v. 22). God's plan for a man, worked out in connection with the sanctifying energy of the Holy Spirit, produces the fruit of a Christlike life (see on Eph. 5:9).

Sprinkling. Gr. *rhantismos*, "sprinkling," used elsewhere only in Heb. 12:24. The related verb *rhantizō*, "to sprinkle," occurs four times (Heb. 9:13, 19, 21; 10:22). Peter is speaking of the application of the merit of Christ's blood to the individual. The sprinkling of the blood of Jesus brings the peace of justification (see on Rom. 3:25; 5:1, 9) as well as the privileges of the new covenant (see on Matt. 26:28).

Grace unto you, and peace. For the meaning of this salutation see on Rom. 1:7; 2 Cor. 1:2.

Blessed. Gr. *eulogētos*, "worthy of blessing," used only of God and of Jesus Christ in the NT. It is a term of adoration acknowledging their perfection of character and attributes. The English word "eulogy" is derived from the related word *eulogia*, "blessing."

God and Father of our Lord. Or, "God, even the Father of our Lord." The first person of the Godhead is thus pointed out, evidently from the viewpoint of Christ's acquired, indissoluble union with human nature (cf. Rom. 15:6; 2 Cor. 1:3; Eph. 1:3; see on Luke 1:35). The term "Lord" denotes great dignity, and sets Christ forth as the One to whom man owes his allegiance. As a divine person and a member of the Godhead, Jesus Christ is unqualifiedly equal with the Father, who is often called the first person of the Godhead (see Additional Note on John 1).

Jesus Christ. The two names designate both the Lord's humanity and His official capacity as the Anointed One (see on Matt. 1:1).

Which. Or, "who," referring to God the Father.

Abundant mercy. Or, "great mercy." Offered to man in unlimited instances, God's mercy embodies His infinite concern for man's welfare. His intense love for man is beyond calculation or comparison.

Hath begotten us. A reference to the new birth (see on John 3:3, 5) or the new creation (see on Gal. 6:15).

Unto a lively hope. Rather, "to a living hope." Hope is the great force that continually beckons the Christian forward in conquering life's problems. Without Christ there is no hope (Eph. 2:12); with Him hope is living and dynamic. Heathenism can offer only empty delusions. Peter here speaks of the inward, subjective hope that holds a man steadfast as he contemplates the end of the Christian journey and the eternal future. Compare the state of the non-Christian (Eph. 2:11, 12).

Resurrection of Jesus Christ. See on Rom. 1:4; 4:24, 25; 1 Peter 3:21. The resurrection of Christ emphasizes that death has been eternally conquered. It became the seal of God's approval on the atoning work of Jesus Christ. The resurrected Christ is the guarantee of the eternal future of the redeemed.

4. Inheritance. See on Acts 20:32; Gal. 3:18; Eph. 1:14, 18.

Incorruptible. Gr. *aphthartos*, “not subject to decay [or, “dissolution,” “deterioration”],” and thus, “eternal.” Compare Rom. 1:23; 1 Cor. 15:52; 1 Tim. 1:17.

Undefiled. That is, incapable of pollution or defilement.

Fadeth not. Gr. *amarantos*, “nonperishable.” Amaranth, the name of an imaginary, unfading flower, is a transliteration of *amarantos*.

Reserved. The form of the Greek verb shows that the inheritance has been, and will continue to be, safeguarded. Compare Matt. 6:19, 20. The inheritance of the redeemed is as certain as the faithfulness of God.

In heaven. The dwelling place of God, who guards the saints’ “inheritance.” The full realization of this “inheritance” will be on the renovated earth (see on Matt. 5:5; Rev. 21:1; see PP 170).

5. Kept. Gr. *phroureō*, “to garrison” (see on Phil. 4:7), a military term indicating the protection provided by a garrison of troops (cf. 2 Cor. 11:32).

Power of God. The safety of the saints, the successful conquest of personal sin, depends on the power of the infinite God doing for man what he cannot accomplish for himself (see DA 466; MB 142). Without the constant protection and guidance of God, Christians will never personally realize the “inheritance” now guarded by God for the redeemed (see on v. 4).

Through faith. Literally, “by means of faith.” That which makes possible the enclosure of the saints within the protective care of Omnipotence is the individual faith of each believer. God can do little for the man who refuses to believe. Faith trusts God and is confident that His way of life will fully satisfy the deepest yearnings of the soul.

Unto salvation. Or, “for deliverance.” This is the goal of God’s power and man’s faith. Peter here looks forward to final deliverance from every consequence of sin (see on Rom. 13:11).

Ready. The consolation of the earnest Christian is that the object of his “hope” (v. 3), that is, the “inheritance” (v. 4) to be bestowed at the day of full “deliverance,” is ready for him and awaits only the wisdom of God as to the time of its actual reception.

To be revealed. Gr. *apokaluptō* (see on 2 Thess. 2:3). For the related noun, *apokalupsis*, see on Rev. 1:1; cf. 1 Cor. 1:7; 1 Peter 1:7.

Last time. Or, “final crisis,” a reference to the time of the restitution of all things. This will be at the second coming of Christ, when the redeemed are finally delivered from every contact with sin (see on Matt. 25:31; 1 Thess. 4:16, 17).

6. Wherein. That is, in the impending time of crisis (v. 5) when final deliverance will come, an event all earnest Christians have looked for throughout their warfare.

Rejoice. Gr. *agalliaō*, “to exult,” translated “leap for joy” in Luke 6:23. The “living hope” (see on 1 Peter 1:3) makes it possible for the believer to feel an exaltation of spirit amid the burdensome trials of life, knowing that God will have the last word in the great controversy between good and evil.

Season. Or, “little while,” that is, in comparison with the eternal privileges of the Christian’s “inheritance” (v. 4).

Need be. In a world influenced by the powers of evil, troubles of every type are unavoidable.

Are in heaviness. Or, “are sorrowful,” “are distressed.”

Through manifold temptations. Or, “in various kinds of tests.” For the word translated “temptations” (Gr. *peirasmoi*) see on James 1:2. The Christian is pictured as beset by a variety of annoyances, problems, disappointments, and griefs, all of which Satan uses in his attempts to destroy personal faith in God.

7. That. Or, “to the end that.”

Trial. Gr. *dokimion*, “proved quality,” “genuineness” (see on James 1:3). For the related adjective, *dokimos*, see on Rom. 14:18; 2 Tim. 2:15. The verity and quality of personal faith is revealed by the magnitude of the problems such faith can surmount.

Faith. See on v. 5.

Gold. Gold is tested and refined by fire. Personal faith also goes through the process of testing, so that its value may be fully displayed (cf. on 1 Cor. 3:13, 15; see Heb. 12:29; Rev. 1:14; 2:18; 19:12).

It. That is, the gold.

Tried. Gr. *dokimazō*, “to prove,” “to approve” (see on Rom. 2:18; 1 Tim. 3:10).

With fire. Literally, “by means of fire.”

Praise. The excellency of the mature Christian character calls forth the commendation of both God and devout men. Compare Matt. 25:21; Rom. 2:29; 1 Cor. 4:5.

Honour. The evaluation God places upon the redeemed will be disclosed at the second advent and throughout eternity.

Glory. Gr. *doxa* (see on John 1:14; Rom. 3:23; 1 Cor. 11:7). Here Peter refers to the glorious possessions of eternity that God will bestow upon His children “in the last time” (v. 5). Compare Rom. 2:7.

Appearing. Gr. *apokalupsis*, “revealing,” “unveiling,” “uncovering” (cf. 1 Peter 1:5; see on 1 Cor. 1:7). The second coming of Christ marks the beginning of the exalted state of the church. The hope of the church through the centuries has been the soon return of Jesus Christ. This glorious event ends the reign of sin and sorrow and inaugurates the day of everlasting joy, peace, and untrammelled pursuit of truth and fellowship with God.

8. Having not seen. Compare John 20:29. Apparently, Peter’s readers had never seen Jesus with the physical eye, yet by faith and trust they experienced a personal union with the Saviour that words could not adequately describe.

Love. Gr. *agapaō* (see on Matt. 5:43; John 21:15).

Believing. See John 20:29; 2 Cor. 5:7.

Rejoice. Gr. *agalliaō* (see on v. 6).

Unspeakable. Or, “unutterable,” that is, beyond the power of human language to express. The joy of spiritual union with Christ is beyond the comprehension of the unconverted and beyond the ability of the Christian believer to describe.

Full of glory. Although the fullness of a glorified experience is possible only after the second advent of Christ, the Christian now may taste (see Heb. 6:5) the sweetness of the presence of God as he allows his life to be directed by the Holy Spirit (see 1 Peter 4:14).

9. End. Gr. *telos*, “end,” “outcome,” “final end in view,” “goal” (see on Rom. 10:4; 1 Tim. 1:5). The outcome of faith is deliverance from sin (see 1 Peter 1:5) and the reception

of the everlasting “inheritance” (see v. 4) that awaits every true Christian at the final judgment. Eden restored is God’s reward for all the redeemed.

Faith. See on v. 5.

Souls. Gr. *psuchai* (see on Matt. 10:28; cf. on Ps. 16:10). Compare Matt. 16:25, where *psuchē* is translated “life” and where the subject of the salvation of the *psuchē* is also under discussion. In 1 Peter “your souls” may be understood either as “your lives” or, idiomatically, as “yourselves.”

10. Salvation. That is, the “salvation of your souls” (v. 9).

Enquired. Or, “sought out,” a reference to the diligent study by the prophets of divine utterances, doubtless their own along with those of their fellow prophets, particularly with respect to the coming of the Redeemer. The possession of the prophetic gift does not imply full and complete knowledge on all matters. The prophet knows only that which God has revealed to him, and only this is he permitted to set forth as a “Thus saith the Lord.” Since the messages to one prophet often complement those given to others, it becomes necessary to compare the various revelations in order to get a balanced and comprehensive view of the messages from Heaven. This the ancient prophets did.

Searched diligently. Literally, “searched out.” The simple form of the verb is translated “search” in John 5:39.

The grace. The last part of the verse reads literally, “the unto you grace,” a reference to the more complete manifestation of God through Jesus Christ about which the prophets had written so much.

That should come. These words are supplied by the KJV. For the literal reading of this part of the verse see above under “the grace.” What had once been a subject of prophecy was a dynamic reality to those living since Christ’s death.

11. What. Or, “in regard to what.”

Manner. Or, “in regard to what kind.”

Time. Gr. *kairos* (see on Mark 1:15; Acts 1:7). The prophets were informed of some aspects of the promised incarnation of the Redeemer, even as the church today is informed of the second coming of Christ. However, they did not know the exact time of the first advent, though they diligently studied to discover all possible indications of the Messiah’s arrival (see on Luke 3:15).

Spirit of Christ. That is, the Holy Spirit (see on Rom. 8:9; cf. Gal. 4:6). Some suggest that this phrase means, “the Spirit who is Christ,” and compare this text with 2 Cor. 3:17, 18 (see comment there). Such a view presents Christ as the One who worked personally on the minds of OT prophets, enlightening them concerning present duties and coming events. Others hold that this phrase should read, “Spirit sent by Christ,” that is, the Holy Spirit (see on John 15:26; 2 Peter 1:21). Either view asserts the divinity and pre-existence of Christ and establishes the divine inspiration of the OT. The prophets were not motivated by personal whims but by the direct influence of the Spirit upon their minds. They spoke as the Spirit’s mouthpieces and wrote as His penmen.

Did signify. Gr. *dēloō* (see on 2 Peter 1:14). The tense of the Greek verb here implies that the Spirit kept on pointing out significant facts concerning Christ’s mission.

It. That is, “the Spirit of Christ,” the Holy Spirit.

Testified beforehand. Or, “was witnessing in advance.” Through the prophets, the Spirit frequently added further knowledge of Christ’s work, so that God’s plan became increasingly clear.

Sufferings of Christ. Literally, “sufferings unto [or, “for”] Christ,” that is, those destined for Christ. This establishes the Christian view that the Saviour’s suffering was a subject of OT prophecy (see on Isa. 53; Acts 3:18; 26:22, 23). Although the Jews mistook the import of such prophecies, early Christians readily grasped their true significance. See on Luke 24:25–27.

The glory that should follow. Literally, “the after these things [sufferings] glories,” that is, Christ’s resurrection, ascension, and all the events associated with His second coming and eternal reign.

12. Revealed. Certain of the prophets understood that the fulfillment of some of the things revealed to them was yet future (see on Num. 24:17; Deut. 18:15; Dan. 10:14). Every prophet realized that the coming of the world’s Redeemer was yet future and that the ultimate solution to the problem of sin lay beyond his own day.

Unto us. Textual evidence attests (cf. p. 10) the reading “unto you,” that is, to Peter’s readers, or, in a wider sense, to all the Christians of Peter’s day.

Did minister. Or, “were serving.” The OT prophets, in addition to serving their own generation, also served the men of Peter’s day through the prophecies that had so recently been fulfilled in the ministry of Christ and were still finding fulfillment in the growth of the Christian church.

Reported. Gr. *anaggellō* (see on Acts 20:20).

Preached the gospel. Gr. *euaggelizomai* (see on Acts 8:4). Peter does not identify those who took the gospel to the people of Asia Minor, neither does he disclose whether he was among their number.

With. Or, “by” or, possibly, “in connection with.”

Holy Ghost. Or, “Holy Spirit” (see on Matt. 1:18). The early preachers of the gospel were in close association with, and controlled by, the Holy Spirit. Peter apparently refers here to the manifestation of the Spirit at Pentecost (see on Acts 2:4), with the underlying thought that the preachers of the gospel proclaim a message fully in harmony with that of the prophets, for the same Spirit has controlled both.

Sent down from heaven. See on Acts 2:2.

Which things. That is, things that concern “salvation” (v. 10), “the sufferings of Christ,” “the glory” (v. 11), and “the gospel” (v. 12).

Angels. See on Heb. 1:14.

Desire. Gr. *epithumeō*, “to set one’s heart upon [a thing]” (see on Matt. 5:28). Angels are intensely interested in the revelation of God’s character as exhibited in the salvation of mankind. Each manifestation of God’s love and justice from the creation of Adam to the present has been a source of wonder and gratification to the angels (see PP 155).

To look into. Gr. *parakuptō*, “to stoop and look into,” from *para*, “by the side of,” and *kuptō*, “to bend over,” “to stoop over.” Compare the same verb in Luke 24:12; John 20:4, 5, 11, where “the other disciple” and Mary are described as peering into Christ’s tomb from the outside. Here Peter possibly thinks of the angels as earnestly studying the unfolding plan of salvation. They are intently interested in the outcome of this drama

because their own future peace is dependent upon the results of the great controversy between good and evil.

13. Wherefore. In view of the blessings and hopes contained in the revealed splendor of gospel (vs. 3–12), Peter proceeds with his exhortation.

Gird up. Gr. *anazōnnumi*, literally, “having girded up,” denoting an action already performed. *Anazōnnumi* was used to describe the action of the Oriental in gathering up the long folds of his outer garment and tucking them into his waistband or girdle prior to such physical effort as walking or running (see on Ps. 65:6; cf. Luke 12:35; Eph. 6:14). In view of the priceless gift of salvation (1 Peter 1:9, 10) Peter exhorts his hearers similarly to prepare their minds for diligent activity.

Loins. Or, “waist,” where a girdle is worn. The word is here used metaphorically to complete the picture suggested by “gird up.”

Mind. Gr. *dianoia* (see on Luke 1:51). The Christian should gather up the loose ends of his thinking, should cease speculating on unprofitable topics, and should exercise his mind on the great truths of salvation revealed by the Spirit of Christ (1 Peter 1:11).

Be sober. Gr. *nēphō*, used in classical Greek for abstention from intoxicating drink, but consistently employed in a metaphorical sense in the NT to indicate intellectual and spiritual sobriety and balance (cf. on 1 Thess. 5:6; 2 Tim. 4:5; 1 Peter 4:7; 5:8).

End. Gr. *teleiōs*, “fully,” “perfectly,” an adverb that may qualify the previous verb, *nēphō*, giving the thought “be perfectly sober”; or it may qualify “hope,” with the sense “hope fully,” that is, persevere in hope.

Grace. Gr. *charis* (see on John 1:14; Rom. 3:24). Here, “grace” refers to blessings conferred by the gospel.

Is to be brought. Literally, “is being brought,” implying a continual reception of grace.

Revelation. Gr. *apokalupsis* (cf. vs. 5, 7). Peter here sets forth the Christian walk as a growing realization of the presence of Jesus Christ, a deepening fellowship that surpasses the closest earthly friendship. Day by day the life and work of the Saviour will be increasingly revealed to the child of God until the final “revelation” occurs at the second coming. Those who adoringly view Him then will be those who have already come to know Him in this life.

14. Obedient children. Literally, “as children of obedience,” with the emphasis here on “obedience” (see on v. 2). Compare “children of wrath” (Eph. 2:3), “children of light” (Eph. 5:8), and similar expressions (Eph. 2:2; 5:6; Col. 3:6; 1 Thess. 5:5). For comment on “children” (Gr. *tekna*) see on 1 John 3:1.

Fashioning. Gr. *suschēmatisō* (see on Rom. 12:2).

Lusts. See on Rom. 7:7; cf. on Matt. 5:28.

Ignorance. That is, the self-centered, world-loving experience of a man before his conversion, when he knows not God and His law, or Christ and His sacrifice (see on Acts 3:17; 17:30; Eph. 4:18). Newly converted Christians must have often been faced with the temptation to return to their old licentious ways of living. Peter acknowledges the force of the temptation, but strengthens his readers against its lure.

15. But. Gr. *alla*, a strong adversative that contrasts the “former lusts” with the holy life required of Christians.

Called. See on Rom. 8:28, 30; 1 Cor. 1:9.

Holy. Gr. *hagios* (see on Rom. 1:7). The first clause of this verse may be paraphrased, “But contrarily, in harmony with that Holy One who called you.” God is absolutely holy; no sin or defilement can exist in His presence (cf. Lev. 11:44; 19:2; 20:7).

Be ye holy. That is, for your part be ye holy once for all. The earnest Christian decisively settles his standard of conduct; no future unholiness is contemplated. Man was made in the image of God (Gen. 1:26, 27) but lost the likeness through sin. The purpose of the gospel is to restore the divine image in man, that he may be holy as his Creator is holy.

Conversation. Gr. *anastrophē*, “conduct” (see on Eph. 4:22). Note the comprehensive nature of the standard held before the Christian—he is to be holy in *all* his conduct; every aspect of his life must be sanctified (cf. 1 Thess. 5:23).

16. It is written. The ultimate authority to which the NT writers uniformly appeal is the OT (cf. on Matt. 2:5; Acts 2:16; Rom. 1:17; etc.).

Be ye holy. Quoted from Lev. 11:44; 19:2; 20:7. Textual evidence is here divided (cf. p. 10) between the use of the imperative “be ye” and the future “ye shall be,” but the intent is the same in that Peter is calling all Christians to holy living.

17. If. The Greek construction implies, not doubt, but reality. The author is confident that his audience now calls upon the Father and will continue to do so.

Father. See on Matt. 6:9; 7:11; 1 Peter 1:2.

Without respect of persons. Gr. *aprosōpolēptōs*, from *a*, “without,” and *prosōpolēptēs*, “one who receives the face” (see on Acts 10:34; Rom. 2:11; James 2:1).

Judgeth. The Father judges through the Son (see on John 5:22; 2 Cor. 5:10).

Every man’s work. Or, “each one’s work” (see on Rom. 2:6).

Pass. Gr. *anastrephō*, “to conduct [oneself]” (see on 2 Cor. 1:12). The noun form, *anastrophe* is used in 1 Peter 1:15.

Sojourning. Gr. *paroikia*, “a dwelling near [someone],” hence, “dwelling in a strange land.” Compare on *parepidēmoi*, v. 1, where Peter refers to the Christian’s temporary residence in this world and recognizes that his true home is with God and Christ in the new earth.

In fear. That is, reverently (see on Acts 9:31; Rom. 3:18; 2 Cor. 5:11; Eph. 5:21). A realization of his relationship to God will lead the Christian to live reverently, knowing that his daily conduct reflects his attitude toward God. A reverential fear of God serves to counterbalance the fear of men, thus enabling the loyal believer to stand firm when Christian principles are threatened.

18. Forasmuch as ye know. Or, “because you know,” stating an additional ground for godly fear.

Redeemed. Gr. *lutroō*, “to release on receipt of ransom.” For a discussion of the closely related noun *lutron*, “ransom,” see on Matt. 20:28.

Corruptible. Or, “perishable,” in contrast with the eternal nature of Christ’s offering.

Silver and gold. Precious minerals are examples of “perishable” things that can have no part in the price of man’s redemption. Although earthly slaves were purchased and freed by means of silver or gold, man’s spiritual ransom depends on an infinitely more precious payment (v. 19).

Vain. Gr. *mataios*, “useless” (see on 1 Cor. 15:17). Apart from Christianity man stands helpless in his attempts to eradicate personal and social evils. He finds no satisfying meaning in this present life and no certain hope for the future.

Conversation. Gr. *anastrophē* (see on v. 15).

By tradition from your fathers. Or, “handed down from your fathers.” A distinctly new way of life was needed to supplant the aimless, futile philosophy of paganism.

19. But with. The Greek makes a strongly pointed contrast between vs. 18 and 19—between “corruptible things” and “the precious blood of Christ.”

Precious blood of Christ. Christ’s “precious blood” is without peer, and makes His redemption immeasurably greater than any other could be (see on Rom. 3:25). Indeed, only Christ’s blood is able to redeem us from sin.

Lamb. For a discussion of Christ as the Lamb provided by God for the redemption of men see on John 1:29.

Without blemish. Gr. *amōmos*. See on Eph. 1:4, where the plural form, *amōmoi*, is translated “without blame.”

Without spot. Gr. *aspilos*, “without moral blemish” (see James 1:27; see on 1 Tim. 6:14). While the *physical* perfection of the sacrificial lamb is spoken of in the OT (see Lev. 22:19–21; see on Ex. 12:5), that condition was stressed as a type of the *moral* perfection of Christ that fitted Him to be the sacrificial Lamb of God, worthy and able to atone for the human race.

20. Foreordained. Gr. *proginōskō*, “to know beforehand,” “to foreknow” (see on Rom. 8:29).

Before the foundation. See on John 17:24. The presentation of Christ as the redeeming Lamb was not an emergency plan introduced to meet an unforeseen change of circumstances, but was part of God’s eternal purpose (cf. Matt. 13:35; 25:34; see on Rom. 16:25; Eph. 3:11; Rev. 13:8). Here and elsewhere the Scriptures teach the pre-existence of Christ (see Additional Note on John 1).

Was manifest. Gr. *phaneroō* (see on 1 John 1:2). Although the foreknowledge of God and the determined provision of a Saviour reaches back into the eternal past, the incarnation made God’s thought a historical fact (see on John 1:14; 1 John 1:1, 3). The fact that Christ was “manifested” implies His previous existence (cf. 1 Tim. 3:16; 2 Tim. 1:10; 1 John 3:5, 8; 1 John 4:9).

In these last times. Textual evidence favors (cf. p. 10) the literal rendering “at the end of the times.” See on Joel 2:28; Rom. 13:11; Heb. 1:2; see Additional Note on Rom. 13.

For you. Literally, “for your sake.” Peter’s readers would be both awed and inspired by the realization that God’s eternal purpose, as revealed in the incarnation of our Lord and Saviour Jesus Christ, had operated on their behalf.

21. By him. Jesus is the agent through whom faith in God is made possible. Without His revelation of the character of God, men in Peter’s day and ours would know no more

about God than did people in OT times. Christ's life, death, and resurrection are the only basis for man's hope of deliverance.

Raised him up. See on Acts 3:15. The resurrection of Jesus Christ is a supreme exhibition of divine power. Without His personal resurrection from the dead Christ could scarcely have been revealed as the conqueror of death (Rev. 1:18); His resurrection is an earnest of the future resurrection of the saints (1 Cor. 15:51–54; 1 Thess. 4:14). The invincibility of Christianity centers in a resurrected Christ (see on 1 Cor. 15:14–20).

Glory. Gr. *doxa* (see on John 1:14; Rom. 3:23). The Son had always possessed "glory" (John 17:5), but after His resurrection and exaltation the Father caused this glory to be recognized by men. It was in this sense that God "gave him glory."

That. This last clause may be paraphrased, "with the result that your faith and hope are directed toward God." One of the consequences of the exhibition of God's mighty power in the resurrection and exaltation of Christ should be the strengthening of the Christian's trust in God. The One who could work so mightily for Jesus can exercise similar power on the believer's behalf.

22. Purified. This first phrase reads literally, "having purified your souls." The Greek implies that Peter's hearers had consecrated themselves in the past and that the cleansed condition continued. See on 1 John 3:3. The cleansing work is done under the guidance, and with the aid, of the Holy Spirit (see on 1 Peter 1:2).

Souls. Gr. *psuchai*, plural of *psuchē* (see on Matt. 10:28), here the seat of the will, of the desires, and of the passions.

In obeying. Literally, "in the obedience." The definite article points to that very obedience which the truth of the gospel demands. The purification of the total man can be accomplished only by his submission to God's will.

Truth. Literally, "of the truth," that is, directed to the truth. For a definition of "truth" see on John 8:32; see also on John 1:17; 17:17. Truth is not only to be known, it must be practiced before it becomes effective.

Through the Spirit. Textual evidence favors (cf. p. 10) the omission of these words. However, that the Holy Spirit is the enabling power in man's obedience, is frequently taught in the Scriptures (see on Rom. 8:4).

Unfeigned. Gr. *anupokritos*, "undisguised," "without hypocrisy." The positive noun form, *hupokritēs*, is transliterated into our English word "hypocrite."

Love of the brethren. Gr. *philadelphia* (see on Rom. 12:10). Obedience to the truth must result in love for the brethren. See on John 13:34; 1 John 2:9–11; 3:10–18.

Love. Gr. *agapaō*, the affection that is governed by reason and understanding, and which seeks the best good of the one so loved (see on Matt. 5:43; John 21:15).

With. Or, "out of," "stemming from," stressing the depth of the source of Christian love.

Pure. Textual evidence is divided (cf. p. 10) between retaining and omitting this word.

Fervently. Gr. *ektenōs*, "extendedly," "earnestly" (see on Acts 12:5), from which we derive the English "extend." Christian affection must extend over many areas in another's life that may not be lovable in themselves. It covers all incidents and includes all people (see on 1 Cor. 13:7).

23. Being born again. Literally, “having been born again,” with probable reference to the readers’ past conversion through the power of the Word of God. For comment on the new birth see on John 3:3–8.

Corruptible. Gr. *phthartos*, “subject to decay.” See on v. 18.

Seed. Perhaps a reference to the parable of the Sower, where the “seed” represents “the word of God” sown in the hearts of men (see on Matt. 13:3–9, 18–23). Or, Peter may here refer to the physical birth of each individual.

Incorruptible. Gr. *aphthartos* (see on v. 4).

Word of God. That is, the word which proceeds from God. Compare “the word of the kingdom” (Matt. 13:19). The Scriptures constitute God’s word for man (see on 2 Tim. 3:16). By adhering to its principles any man will experience a “new birth” of hope, strength, and character. Apart from the “word of God” man can expect no moral transformation, no spiritual regeneration.

Liveth and abideth. Peter may here refer either to the “word” or to “God.” Both are true (cf. Heb. 4:12). Perhaps “living and abiding Lord” is more harmonious with the context.

For ever. Textual evidence favors (cf. p. 10) the omission of these words.

24. For. Gr. *dioti*, commonly used by Peter to introduce quotations from the OT.

All flesh. The apostle here quotes Isa. 40:6–8. He speaks of humanity in its natural, frail state aside from the sustaining grace of God.

Glory of man. Textual evidence favors (cf. p. 10) the reading “all its glory.”

Withereth. Peter stresses the brevity of human life as compared with the eternity of the government of God. Without the hope of God’s gift of eternal life man has but a few short years of existence.

25. Word. Gr. *rhēma*, “word,” “message,” here any statement of divine truth.

Endureth. Gr. *menō*, “to remain.” The pronouncements of God abide forever; nothing God says needs to be altered or corrected (see on Ps. 89:34). The principles of God’s government will endure as long as God Himself continues to exist (see on Matt. 5:17, 18).

Preached. That God’s eternal word about sin and salvation constitutes the “good news” of the Christian church is Peter’s eloquent climax. Thus, “obeying the truth” (v. 22) ensures the Christian of everlasting fellowship with the eternal God.

ELLEN G. WHITE COMMENTS

1 AA 517

3 GC 423

3–5AA 517

4 COL 253; FE 235; PP 170; 2T 495

4, 5 6T 60

5 AA 530; Ev 316; ML 85; PP 460; 6T 396

5–7EW 28

6 SR 318

6–9AA 518

7 EW 46, 111; PK 589; 5T 104, 474

7, 8 5T 578

8 Ev 180; GC 423; PP 341; 3T 458; 4T 357; 9T 286
 10, 11 PP 367
 10–12Ed 182; GC 344; PK 731
 11 DA 234; MB 41
 11, 12 5T 702
 12 COL 133; DA 19; Ed 127; ML 360; MM 334; PP 155; SC 88; 6T 19, 456
 13 AH 54, 57; FE 87; ML 83; MYP 149; TM 310; 4T 457
 13–15CT 330; PP 460
 13–16MH 455; MM 147; 1T 507; 3T 474; 8T 315
 13–18FE 457
 13–21AA 518
 14 SC 58
 15 GW 124; MM 145
 15, 16 COL 102; Ev 207; 1T 261
 16 CH 341; CS 143; 5T 743
 18 MH 502; 4T 458
 18, 19 COL 326; FE 127; SC 51; 3T 390
 19 DA 50, 653; MH 51; PP 352; 4T 625
 22 AA 519; EW 27, 71; ML 263; TM 443; 1T 156, 339; 2T 91, 136, 191; 3T 475; 4T 307;
 5T 110
 23 AA 520; COL 38; MB 34; ML 24; PK 464
 24 COL 350
 24, 25 AA 521; FE 445; 7T 249
 25 GC 350; MB 148

CHAPTER 2

1 *He dehorteth them from the breach of charity: 4 shewing that Christ is the foundation whereupon they are built. 11 He beseecheth them also to abstain from fleshly lusts, 13 to be obedient to magistrates, 18 and teacheth servants how to obey their masters, 20 patiently suffering for well doing, after the example of Christ.*

1. Wherefore. Peter here offers a series of exhortations designed for those who have experienced the new birth mentioned in ch. 1:23–25.

Laying aside. Or, “stripping off,” as clothing (see Eph. 4:25; James 1:21). Other things must be laid aside if the “sincere milk of the word” (1 Peter 2:2) is to become effective.

Malice. Gr. *kakia*, “depravity,” “baseness” (see on Rom. 1:29), including every type of vice and meanness.

Guile. Gr. *dolos*, “treachery,” “subtlety” (see on John 1:47).

Hypocrisies. Gr. *hupokriseis*, “stage play.”

Evil speakings. Or, “open slander” (see on 2 Cor. 12:20).

2. Newborn. This expression carries forward the illustration of the new birth set forth in ch. 1:3, 23. “Newborn” Christians have little personal experience in Christian life and knowledge (cf. Matt. 18:3).

Desire. Or, “long for,” here, to long eagerly for the Word as a newborn baby longs for its mother’s milk. Similarly, each Christian should long for the spiritual nurture of the Scriptures. Spiritual nourishment is essential to spiritual growth.

Sincere. Gr. *adolos*, “without guile,” “guileless,” here perhaps meaning “unadulterated” milk (cf. 2 Cor. 2:17). The Scriptures are “the word of the Lord” (1 Peter 1:25), unadulterated by human theories.

Milk. That is, the simple, elementary, fundamental principles of the gospel (see on Heb. 6:1, 2).

Of the word. Gr. *logikos*, “rational,” “agreeable to reason” (see on Rom. 12:1). Peter here refers to the spiritual nourishment found in the “word of God” (1 Peter 1:23, 25). Many commentators consider that *logikos* refers back to *logon theou*, “word of God” (ch. 1:23), and accordingly read here, “milk which is the word,” “milk pertaining to the word.” Although Peter uses “milk” in the sense of the spiritual nourishment needed by all Christians throughout their lives, the writer of Hebrews equates “milk” with the more elementary doctrines, as something that should be supplemented as soon as possible by “strong meat” (Heb. 5:12 to 6:2). Peter does not necessarily imply that his readers were mere “babes” in the faith.

May grow. Literally, “may be made to grow.”

Thereby. Textual evidence favors (cf. p. 10) the addition of “unto salvation.” Salvation is the goal and reward of all those who live in harmony with the instruction of the Word of God.

3. If so be. The Greek implies that Peter assumes that his readers have experienced the goodness of the Lord’s guidance; therefore, they should keep on longing for the nourishment of the Scriptures.

Gracious. Gr. *chrēstos*, “fit for use,” “good,” “beneficent,” from a verb meaning “to furnish what is needed.” The apostle here quotes Ps. 34:8, which describes the unselfish kindness, sympathy, and warm tenderness of the Lord toward men.

4. To whom. Or, “unto whom,” that is, unto the Lord (v. 3).

Coming. Or, “keep coming.” As a child is frequently hungry (v. 2), so the Christian will feel continually his need for spiritual nourishment. Daily the Christian surrenders his life to Christ, and God’s blessings are renewed to him.

Living stone. That is, the Lord Jesus Christ. For the “stone” as a symbol of Christ see on Matt. 16:18. Peter anticipates his quotation in v. 6 of a prophecy concerning Jesus as the “chief corner stone” of the church. Compare Peter’s emphasis on the “living hope” (see on ch. 1:3) and the word “which liveth” (v. 23).

Disallowed. Gr. *apodokimazō*, “to reject after testing,” because of a failure to measure up to specifications. Men looked upon Christ, examined Him, and considered Him lacking in the qualities they desired in the Messiah, and therefore rejected Him as the Saviour. The Jewish nation made that decision, as many individuals of many nations have since that time (cf. Acts 4:11).

Chosen of God. Gr. *eklektos* (see on ch. 1:2). Although men in general repudiated Christ, God recognized Him as fulfilling all the requirements for being man’s sinless substitute.

Precious. Or, “honoured,” “prized,” “valued,” because of qualities possessed.

5. Ye also. The Greek is emphatic: “ye yourselves also.”

Lively stones. The apostle applies the same term to the believers that he has applied to Christ (v. 4). Each believer is a living stone because of his union with the living Christ.

Without a vital connection with Jesus Christ no man can live a holy life (see on John 6:51, 57; 15:1–6), nor can he expect eternal life (see on ch. 14:19).

Built up. Gr. *oikodomeō*, the same verb used by Christ when He announced the building of the Christian church (see on Matt. 16:18). As the Master Builder Christ fits each earnest believer into his appropriate place in the church of the redeemed. The clause may also be read, “be ye built up.” This reading stresses the Christian’s submission to God as the master workman (see on Eph. 2:21, 22).

Spiritual. Gr. *pneumatikos*, “pertaining to the spirit.” Only those who devote their lives to the glory of God will be included in the temple of the redeemed. Peter here sets forth the church as a corporate body, human beings united by devotion. Paul also refers to the church as a temple (1 Cor. 3:16; Eph. 2:20–22).

Holy priesthood. Literally, “for a holy priesthood,” “to be a holy priesthood.” Peter here refers to the fact that all Christians enjoy freedom of access to God by virtue of Christ’s mediatorial work and therefore need no human mediator (see on Heb. 4:16). The priesthood is characterized not only by direct access to God but also by holiness, by separation from the world, by special privileges and obligations. The redeemed will be “priests of God and of Christ” during the millennium (see on Rev. 20:6).

To offer up. Since Christians are priests they must have “somewhat also to offer” (cf. Heb. 8:3).

Spiritual sacrifices. That is, sacrifices characterized by a spirit of love and devotion to God in contrast with the animal sacrifices of the ritual system that had come to reflect little more than compliance with form. Only those who worship Him “in spirit and in truth” (John 4:23, 24) can offer sacrifices that are “acceptable to God.” Motives and attitudes are the test of a man’s sincerity (see on Matt. 20:15). Compare the sacrifices presented by Cain and Abel (see on Gen. 4:4, 5).

Acceptable to God. “A living sacrifice”—a dedicated life—is always “acceptable unto God” (see on Ps. 51:16, 17; Rom. 12:1). Other sacrifices said to be acceptable to Him are praise (Heb. 13:15), doing good, and sharing with others (v. 16). Material gifts find favor with God to the degree that they reflect the love and devotion of the giver (see Acts 10:4; Phil. 4:18).

By Jesus Christ. Jesus Christ is the personal agent through whom we approach God, and through whom our offerings are acceptable. The Christian needs no human priest to present his sacrifices to God (see on Heb. 4:16; 10:19–22).

6. Wherefore. Or, “for.”

In the scripture. The quotation is from the LXX of Isa. 28:16.

Sion. Or, “Zion,” a poetic name for Jerusalem (see on Ps. 48:2; cf. Heb. 12:22).

Chief corner. Gr. *akrogōniaios*, “extreme corner,” from *akros*, “outermost,” “at the edge,” and *gōnia*, “corner,” “angle,” referring to the most important stone in a building, the one that lines up the foundation and the superstructure and binds the walls together (see on Eph. 2:20).

Elect. See on chs. 1:2; 2:4.

Precious. See on v. 4. Because God has so highly honored Christ it is folly for men to repudiate Him or to place a low estimate on Him.

Believeth. Literally, “makes a habit of trusting,” that is, exercises a quiet, steadfast confidence.

On him. That is, on Jesus Christ, not on Peter or on any other man (see on Matt. 16:18). Here Peter clearly teaches that Christ (not Peter) is the cornerstone of the church that is being built.

Confounded. Gr. *kataischunō* (see on Rom. 5:5), in the form here used, “to be disgraced.”

7. He is precious. The first clause reads, literally, “Therefore to you who believe [it is] an honor [or, “precious”].” In contrast, the disobedient consider the stone a dishonor. Compare vs. 4, 6. However much the world may despise Christ, true believers consider it an honor to be known as Christians. The obedient need never feel ashamed, for they are “living stones” (v. 5) in the spiritual house of which Jesus Christ is the cornerstone.

Disobedient. Literally, “unbelievers,” “untrusting,” in contrast with the “trusting ones.”

Disallowed. See on v. 4. Peter here quotes Ps. 118:22, which Christ applied to Himself (see on Matt. 21:42–44; cf. Acts 4:11). Concerning the historical incident connected with the erection of the Temple here alluded to see DA 597, 598.

Head of the corner. Compare “chief corner stone” (see on v. 6).

8. Stone of stumbling. The apostle now quotes from Isa. 8:14. Compare Paul’s similar quotation in Rom. 9:32. The Jewish nation was so offended at Christ’s message of righteousness by faith that they crucified the very person who had come to satisfy the deepest longings of their hearts for peace. They rejected the very means by which God purposed to build and strengthen them as individuals and as a nation (see Vol. IV, pp. 32, 33).

Offence. Gr. *skandalon*, “trap stick,” “trap spring,” which, when touched by an animal, springs up and closes the trap (see on 1 Cor. 1:23). As it were, the man who rejects Jesus Christ signs his own death warrant.

Stumble. Christ came to be man’s steppingstone to salvation, peace with God, and eternal happiness. But when men refuse to step upward they “stumble,” a result for which the “stone” itself is in no way accountable. See on John 3:19.

Word. That is, the gospel of Jesus Christ as set forth in the Scriptures (see on chs. 1:23; 2:2). The disobedient refuse to accept Christ’s offer of mercy.

Appointed. God has “appointed” to salvation those who accept Christ, and to condemnation, those who reject Him. By choosing to accept or to reject Christ men voluntarily unite with one group or the other and are destined to share the fate God has foreordained for that group. When a man chooses to reject Christ he deliberately forfeits his only means of salvation (see Acts 4:12). God has declared that all who disobey will be ground to “powder” by the “stone” (Matt. 21:44). The consequences of transgression have been “appointed” by God. Thus, when the Jews as a nation rejected Christ they sealed their fate as a nation (see Vol. IV, pp. 30–36; see on 1 Cor. 1:23). For a discussion of divine foreknowledge and predestination see on John 3:17–19; Rom. 8:28, 29.

9. Chosen generation. Gr. *genos eklekton*, “elect kind,” “chosen people.” The “corner stone” is also said to be “chosen” (*eklekton*, 1 Peter 2:4, 6; cf. Rev. 17:14). The Jewish nation was once “chosen” to represent God on earth (see Vol. IV, pp. 26, 27; see on Isa. 43:10), but because of unbelief and hardness of heart they lost their favored position (see Vol. IV, pp. 30, 31). Peter here declares that God has now assigned the privileges and responsibilities of the Jewish nation to the Christian community, not as a

national group, but as a people called out of every nation to constitute one spiritual entity, one great family, throughout the world (see on Gal. 3:28). The former special status of literal Israel has been revoked (see Vol. IV, pp. 35, 36).

Royal priesthood. A quotation from the LXX of Ex. 19:6 (see comment there), where the same Greek expression (*basileion hierateuma*) is used. Compare on Rev. 1:6, where textual evidence attests the reading “a kingdom, priests.” As priests, Christians are to offer to God the “spiritual sacrifices” mentioned in 1 Peter 2:5; they also offer themselves as living sacrifices (see on Rom. 12:1), a body of believers completely dedicated to God. They need no human priest serving as mediator between them and God, for there is but one Mediator between God and man, Jesus Christ (see on Heb. 7:17, 7:24–28; cf. ch. 4:16).

Holy nation. As God set the Jewish nation apart to bear witness to the principles of His government (see on Deut. 7:6), so He later called the Christian church to be a “holy nation” to represent Him on earth (see Vol. IV, pp. 35, 36).

Peculiar. Gr. *peripoiēsis*, “possession,” “[one’s] own property,” literally, “an acquisition” (see on Eph. 1:14). Compare the related verb, *peripoiēō*, “to acquire [for oneself],” “to preserve [for oneself].” The English word “peculiar,” which properly means “belonging to an individual,” “privately owned,” “one’s own,” is from the Latin *peculiaris*, “one’s own,” “belonging particularly to oneself,” “special.” The use of “peculiar” to mean “queer” or “eccentric” is colloquial, and the idea that Peter so characterizes God’s people here is not justified by the Greek word *peripoiēsis* (see on Deut. 14:2). The expression translated “peculiar people” reads, literally, “a people into possession,” meaning “a people whom God has come into possession of,” or “a people God has acquired for Himself,” “a people that belongs to God.” See on Ex. 19:5; Deut. 7:6; Mal. 3:17. Christ has acquired the church and considers it to be in a special sense His own purchased possession (see on Acts 20:28; Eph. 1:14).

Shew forth. Literally, “proclaim abroad.”

Praises. Gr. *aretai*, “excellences,” “perfections,” with emphasis on these qualities actively manifested in deeds. Reference here is to God’s glorious character, abounding love, and gracious provision for the salvation of sinners (see Ex. 34:6, 7). God acquired the church as His own special possession in order that its members might reflect His precious traits of character in their own lives and proclaim His goodness and mercy to all men. By the winsomeness of a Christlike personality and the compassion of Christlike deeds Christians are to reveal God to the world as Jesus did (see on 2 Cor. 2:14–16).

Darkness. The Scriptures speak of the “darkness of this world” (Eph. 6:12) and the “works of darkness” (Rom. 13:12), which are “unfruitful” (Eph. 5:11). God’s people are not “in darkness” (1 Thess. 5:4), because they have been called from it (see on John 1:5).

Marvellous. Or, “wonderful,” “astonishing.”

Light. A term descriptive of truth (Matt. 4:16; Luke 11:35) and of those who abide in it (Matt. 5:14; Acts 13:47; Eph. 5:8). Jesus Christ (see on John 1:4, 5, 9; 8:12) and the Father (1 John 1:5) are the source of all light. The light of truth dispels the darkness of ignorance, and is thus a Biblical symbol of the presence and guidance of God (see on John 1:4, 7).

10. In time past. That is, particularly during the time that Abraham and his descendants were God's "peculiar people."

Not a people. The apostle paraphrases Hosea 2:23 and applies it to Gentile Christians. He would not have so addressed Jewish Christians, whose ancestors had been the people of God for centuries. The "people" to whom he here speaks he later describes as converts from idolatry (1 Peter 4:3, 4). Paul similarly applies Hosea 2:23 to the call of the Gentiles (see on Rom. 9:25, 26).

People of God. Without Christ, all men, whether Jew or Gentile, are without hope (see on v. 9). However, when they become citizens of the kingdom of God they join the "holy nation" whose task it is to manifest the glory of their Master in the sight of men (see on v. 9).

Not obtained mercy. When Israel was God's chosen people Gentiles could obtain divine mercy by becoming Israelites. But now, to obtain the same divine mercy, a Jew would have to leave Judaism and unite with the Christian church. In ancient times Israel was the channel through which divine mercy flowed to the world; today, the church is that channel.

Have obtained mercy. That is, by virtue of having become the divinely appointed agency through which "mercy" flows to the world.

11. Dearly beloved. Gr. *agapētoi*, "beloved ones," from *agapē*, which stresses the idea of intelligent, selfless love (see on Matt. 5:43).

Beseech. Or, "urge."

Strangers. Gr. *paroikoi*, "aliens," that is, foreign settlers who do not enjoy the rights of citizenship (see on Eph. 2:19; cf. 1 Peter 1:1, 17).

Pilgrims. Gr. *parepidēmoi*, "sojourners," "strangers," "exiles" (see on 1 Peter 1:1; cf. Heb. 11:13).

Abstain. Christians are to remain without "spot" or "blemish" (see on Eph. 5:27) in the midst of a morally degenerate world. They are to avoid every contact with evil habits and practices. This is what sets them apart as "strangers" and "pilgrims" in this world. They stand aloof from its degrading pleasures and devote themselves to things of the spirit.

Fleshly. Gr. *sarkikos*, "fleshly," "carnal" (see on 1 Cor. 3:1).

Lusts. Gr. *epithumiai*, "desires," "longings," "lusts" (see on John 8:44; Rom. 7:7; cf. on Matt. 5:28).

War. Gr. *strateuō*, "to wage a campaign," "to give battle." The remnants of sinful inclinations maintain a persistent warfare within the mind of the Christian until the grace of Christ immunizes him against the "fleshy lusts" that war against the soul (see on Rom. 7:21–25).

Soul. Gr. *psuchē* (see on Matt. 10:28), here referring to the higher faculties of man, the conscience and the will (cf. 1 Peter 1:9, 22).

12. Conversation. See on ch. 1:15.

Honest. Gr. *kalos*, "noble," "serving a good purpose." The impact of Christian character upon the unconverted should testify to the superior value of the Christian way of life. The altruism, patience, industriousness, and well-ordered life of a true Christian

stand forth in marked contrast with the more or less undisciplined habits of the unconverted generally.

Gentiles. Gr. *ethne*, “nations,” here not meaning non-Jews but, figuratively, non-Christians, since Peter addressed this epistle primarily to converts from heathenism (ch. 4:3, 4). The Jews used the OT Hebrew word, *goy*, and its NT Greek equivalent, *ethnos*, to mean “nation,” and both are often so translated, sometimes with reference to the Hebrew people (for example, in Gen. 12:2; Ex. 19:6; 33:13; Eze. 37:22; Luke 7:5; 23:2; John 11:43–52; Acts 26:4), but more often to the surrounding heathen nations (Lev. 20:23; Deut. 4:27; 2 Kings 18:33; Jer. 5:15; 25:31; Eze. 6:8; Rev. 2:26; also nearly all the NT occurrences of the word “Gentiles”). The plural forms *goyim* and *ethnē* (translated “nations,” “Gentiles,” or “heathen”) came to mean not only the heathen nations collectively but also the heathen as individuals (Acts 10:45; 13:42, 48; Eph. 2:11; 3:1). Thus for the Jews, who considered themselves above the non-Jews of “the nations,” the term *ethnē* acquired the derogatory connotation of inferiors and pagans (see on Gal. 2:15).

Jewish Christians had been accustomed to equate “Israelite” with the covenant people of God, and “nations,” or “Gentiles,” with “heathen”—“aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world” (Eph. 2:12). Hence they would naturally be reluctant to apply the word “Israelite” to Gentile converts, or to regard them as having ceased to be Gentiles (1 Cor. 12:2; Eph. 2:11) when they left heathenism and joined the Christian church.

This fact explains why we find both Paul and Peter using *ethnē* to contrast Gentiles with Christians, not non-Jews with Jews. Paul rebukes the Corinthian Christians for condoning a sin that “is not so much as named among the Gentiles” (1 Cor. 5:1), and contrasts these Christians (“ye”) with “the Gentiles” (“they”), who “sacrifice to devils” (1 Cor. 10:20). And Peter, in the passage under consideration, likewise uses “they” and “you” when he tells these former heathen to live lives “honest among the Gentiles.” He obviously does not wish to describe as “Gentiles” these who “in time past were not a people, but are now the people of God” (1 Peter 2:10), especially since they are now “a chosen generation, a royal priesthood, an holy nation” (v. 9), heirs of the covenant promises to Israel.

Evildoers. Christians were misunderstood by the heathen, were charged with disloyalty to the state and with being disturbers of the peace. Under such circumstances their only defense was a blameless life, one which even pagans had to admire.

Good. Gr. *kalos*, translated “honest” earlier in the verse. As a representative of Christ the believer should be known not only for his own moral rectitude but also for his practical interest in the welfare of his fellow man. If a man’s religious experience is genuine it will reveal itself in “good works” (see on Matt. 7:16–20; James 3:11–18).

Behold. Or, “look over carefully,” “scrutinize.” The apostle hopes that as the heathen examine the Christian way of life many of them will be led to adopt it (see on 1 Cor. 4:9; Heb. 10:33).

Glorify God. That is, acknowledge His wisdom and power, which they see reflected in the lives of Christians. Peter may here recall the words of Jesus (see on Matt. 5:16).

Visitation. Gr. *episkopē*, “a looking over,” perhaps by the heathen as they scrutinize the “good works” of church members, or by God when He “looks over” the records of men in the judgment. Because one purpose of the Christian life is to reveal the character of God and thereby cause the heathen to consider their own relationship to Him, the first explanation may harmonize best with the context. By “looking over” the noble character of a genuine Christian the heathen will have sufficient cause to “glorify God.” The best way for the heathen to glorify God is to submit to His grace and to His power to transform character.

13. Submit yourselves. Literally, “submit yourselves once for all.”

Every ordinance of man. Literally, “every human institution.” Except where principle would be violated the Christian is to cooperate heartily with the written and unwritten laws of the society in which he lives. Peter here considers the various forms of government as man-made institutions. He does not emphasize, as Paul does in Rom. 13, the divine permission by which earthly rulers exercise their power, but stresses the human aspect of their authority. The Christian will not use force against established authority.

Lord’s sake. The Christian is to discharge his civic obligations not from fear of punishment, but because of the precept and example of his Lord while on earth. Jesus complied with civil regulations, even submitting to injustice rather than rebel against established authority (see on Matt. 22:21; 26:50–53).

Supreme. Literally, “standing above,” or “having it over others,” in position.

14. Governors. That is, of provinces. In principle, all lesser officials would be included.

Sent by him. Lesser officials are to be obeyed because they have been appointed by the king, who rules by divine permission in order that law and order may be maintained (see on Dan. 4:17).

Punishment. One of the principal functions of government is to suppress disorder (see on Rom. 13:3, 4). Christians are not to earn the reputation of making the maintenance of law and order difficult for those charged with this responsibility.

Praise. Compare on ch. 1:7. Public officials have a duty not only to restrain the forces of evil but to encourage persons and activities that are making a contribution to the welfare of society.

15. For. Peter now introduces the fundamental reason for the Christian’s submission to civil authority.

Will of God. The Christian submits, not from fear of punishment, but because God requires him to do so.

Well doing. Or, “exemplary conduct.”

Put to silence. Or, “keep on muzzling.” The best way to silence criticism is to provide no occasion for it.

Foolish. Or, “senseless,” that is, persons who falsely accuse Christians as “evildoers” (ch. 2:12).

16. As free. That is, act as free men. The Christian submits to authority (v. 13), not as a servile, unthinking slave, but intelligently and of his own volition, as a free man in Christ Jesus.

Liberty. That is, freedom to act as an intelligent being.

Cloke. Or, “cover,” “veil,” figuratively, a “pretext.” The Christian will not abuse his liberty or take advantage of his reputation as a law-abiding citizen. Christian freedom

does not release a person in the slightest degree from his accountability, as a citizen, to duly constituted authority (cf. 1 Cor. 6:12; 10:23).

Maliciousness. Gr. *kakos* (see on v. 1).

Servants. Or, “slaves.” As a servant of God the Christian is obedient to God. The world has every right to expect him to live up to his profession, and to conclude that what he does he does with God’s approval. Thus, the good name of God is at stake in the way a Christian conducts himself. He should never give men occasion to conclude that God’s standard of conduct is inferior to that commonly accepted by non-Christians.

17. Honour all. That is, whatever their official position may be. Each is to be respected, not necessarily for the man he is, but in view of his office.

Love. Or, “keep on loving.” The same sense of continuity is used with “fear” and “honour,” stressing the consistency of the Christian attitude, which puts ignorant men to silence (v. 15).

The brotherhood. That is, of believers in Christ.

Fear God. See on Ps. 19:9.

The king. See on v. 13.

18. Servants. Gr. *oiketai*, “domestic slaves” (see on Rom. 14:4; Eph. 6:5–8).

Be subject. Or, “continue in subjection” (see on Eph. 6:5).

Masters. Gr. *despotai* (see on Luke 2:29; Acts 4:24). The word here stresses absolute lordship over slaves. Because many converts in the early church lived in physical bondage to earthly masters the church leaders found it necessary to approach the problem of slavery from a practical, rather than an ideal, point of view (see on Deut. 14:26). Christian slaves were to win the esteem and kindness of their masters by manifesting faithfulness, loyalty, humility, patience, and a forgiving spirit.

Good. Gr. *agathos*, “good,” from a moral point of view.

Gentle Gr. *epieikēs*, “fair,” “reasonable,” “mild in conduct.” Peter here reflects Christ’s counsel given in the Sermon on the Mount (see on Matt. 5:43–48).

Froward. Literally, “crooked,” here, metaphorically, a “twisted mind” as revealed in dealings with others. It may not be hard to serve a good and reasonable master, but much Christian fortitude is required to serve faithfully a crooked and perverse one. Nevertheless, a “froward” master is no excuse for discourtesy or disobedience. The Christian slave daily confronted perplexing situations. Often he was required to carry out the preparations for his master’s idol worship, or to serve harmful food and drink, or to witness demoralizing entertainment. Nevertheless, the Christian slave was to carry out his duties faithfully.

19. Thankworthy. Gr. *charis*, “grace,” here, “acceptable” (see on John 1:14; Rom. 1:7; 3:24; 1 Cor. 1:3). Compare the Lord’s *charis*—“what *thank* have ye?” (Luke 6:32). For the Christian slave to remain faithful to an overbearing and “crooked” master (1 Peter 2:18) requires much of the grace of God. Looking with favor upon the devotion of the believing slave, God bestows upon him the resources of heaven to make his burden easier to bear.

For conscience toward God. Literally, “because of consciousness of God,” that is, a Spirit-enlightened conscience that keeps God in view as daily duties are performed. The constant realization of the abiding presence of God enables the believer to cooperate with

the divine and to live the victorious life, triumphing over the difficult and bitter problems of life.

Endure grief. Or, “continues to bear up under griefs.” To know that in every painful experience of life God stands by our side generates courage and serenity.

Wrongfully. Or, “unjustly.” This principle applies not only to the faithful Christian slave but to all believers who are misjudged and misrepresented. Knowing that God sees all and judges fairly, the “suffering” Christian will endure injustice as Christ, his Master, did so nobly (see on Matt. 5:10–12).

20. What glory? Literally, “what sort of merit?”

Buffeted. Gr. *kolaphizō*, “to box the ears,” “to beat with the fists.”

Faults. Literally, “continued mistakes,” against either God or man. By refusing to be an obedient slave the Christian servant is violating God’s command as well as defying the desires of his earthly master. Thus, his Christian reputation is depreciated among the heathen, and in God’s sight his actions are not *charis* (see on v. 19), that is, worthy of divine favor.

Patiently. That is, knowing that he—the slave—deserves the punishment for his lack of fidelity to his earthly master.

This. That is, patient suffering of undeserved abuse.

Acceptable. *charis*, translated “thankworthy” (see on v. 19). The Christian slave should never be guilty of laziness, inefficiency, or dishonesty, for which pagan slaves were often punished. God has ways of compensating the faithful believers who suffer for righteousness’ sake, and this warm assurance of His concern sustains their faith and courage.

21. Called. The clause reads literally, “for unto this ye were called,” that is, the Christian has been “called” to do good and to suffer in the doing of it, if need be. A slave—or any church member, for that matter—who cheerfully complied with the requirements made of him might, at times, be abused, but he was to suffer his abuse uncomplainingly.

Christ also suffered. That is, particularly during His trial and crucifixion (see v. 23). He suffered unfairly because He had never committed an act deserving of punishment (see v. 22). The measure of His nobility of character was the intensity of harassment that beset Him from childhood (see on Heb. 2:10, 18; 4:15). In the face of mounting injustice Christ exhibited a perfect pattern of suffering for righteousness’ sake (cf. on Matt. 5:10–12). He met evil taunts and insinuations without retaliation. He confronted the meanness of men with a magnanimous love. He suffered patiently, confident that God would make all things work together for good (see on Rom. 8:28; 1 Peter 2:19).

For us. Or, “on our behalf.” God purposed that the noble suffering of the Saviour should be an example for every son and daughter of God to follow. Christ’s perfect life, forged in the crucible of suffering and death, was God’s solution to the whole problem of sin. Here, however, Peter is not primarily discussing the atonement but the noble example of patience and fortitude Christ provided in relation to His sufferings.

Example. Gr. *hupogrammos*, literally, “under-writing,” that is, a perfect pattern of writing from which a perfect copy may be made. Christ has provided the master pattern for patient suffering, which the Christian must faithfully copy as a student traces words on a clean sheet of paper from the perfect pattern placed before him.

Follow. Literally, “follow closely,” that is, step by step.

Steps. Or, “tracks,” “footsteps” such as might be left by a person walking in the soft earth.

22. Did no sin. A quotation from Isa. 53:9. For a discussion of the sinlessness of Christ see Vol. V, p. 918.

Guile. Or, “deceit” (see on v. 1). There was nothing deceptive about the words of Christ, no subterfuge to alleviate personal discomfort and suffering. Compare Rev. 14:5.

Mouth. Because Christ’s thoughts were pure, no “guile” could come from His mouth. It is “out of the abundance of the heart the mouth speaketh” (Matt. 12:34).

23. Reviled. Or, “abused.”

Reviled not again. Christ would not stoop to retaliate or requite evil for evil. Because a second wrong does not make the first wrong right, Christ’s example revealed the only spirit that can finally reconcile men in discord. When Paul said, “Love never faileth” (1 Cor. 13:8, RV), he saw no other solution to man’s problems than Christ’s example.

Suffered. Peter thinks of the monstrous things done to his Lord at the time of His trial and death, and of the fact that Christ brought no railing accusation against His tormentors.

Committed himself. The word “himself” has been supplied by the translators. It is not clear from the Greek whether Christ “committed” Himself, His cause, or His tormentors “to him that judgeth righteously.” The prayer of Christ on the cross, “Father, forgive them; for they know not what they do” (Luke 23:34), may imply the last of the three possibilities. Christ made no reply to His persecutors as they reviled and abused Him.

Judgeth. Compare John 5:22, 27, 29.

Righteously. Judgment, even of the wicked, will be in harmony with God’s righteous and compassionate nature (see Rom. 3:26; Rev. 15:3; 16:5, 7; 19:11).

24. Who his own self. Or, “who himself.” The apostle parenthetically cites the substitutionary sacrifice of Jesus Christ as a fact always worthy of emphasis, although his main argument here is the heroic example of Jesus under mockery and trial (see on v. 23).

Bare. Or, “took away,” “lifted up” (cf. Heb. 7:27; 9:28; 13:15). Sin was imputed to Christ (see on Isa. 53:3–6; 2 Cor. 5:21) in order that righteousness might be imputed to man (cf. DA 25). By bearing man’s sins on the cross Christ could remit their penalty because He thereby paid it (see on Heb. 9:26). His death was vicarious and substitutionary, for He paid the penalty for the guilt of others (see on Heb. 9:28). “He is the propitiation ... for the sins of the whole world” (1 John 2:2).

Our sins. Christ had no sin of His own (2 Cor. 5:21), but came to bear our sins (Matt. 1:21; John 1:29; 1 Cor. 15:3; Gal. 1:4; cf. DA 25).

His own body. Compare Heb. 10:10.

Tree. Gr. *xulon*, literally, “wood [cut and ready for use].” The usual word for “tree” (*dendron*) is not used in the NT for the cross. For Peter the cross became the antitype of the sacrificial altars of the Levitical priesthood.

Being dead. Gr. *apoginomai*, “to dismiss from one’s mind,” “to depart from.” Christ’s death was designed to provide for more than forgiveness of past sins. The ultimate cleansing of the life from every sinful practice was the goal of His earthly mission. He came to save His people “from their sins” (see on Matt. 1:21; cf. on 1 John 1:9).

Live unto righteousness. That is, in harmony with right principles.

Stripes. Peter again quotes from Isa. 53:5.

Healed. Jesus Christ came “to heal the brokenhearted” (Luke 4:18), and all “that had need of healing” (ch. 9:11), both physically and spiritually (see on Mark 2:5, 10).

25. As sheep. See on Isa. 53:6. As the Good Shepherd (John 10:11–16; Heb. 13:20) Jesus laid down His life for His sheep (John 10:15, 16).

Going astray. Or, “continually wandering.” Satan is the one who leads men “astray” (Rev. 12:9; 20:3, 7–9).

Returned. Gr. *epistrephō*, “to turn oneself round,” “to come to oneself,” often translated “to be converted” (Luke 22:32; John 12:40; Acts 3:19; James 5:20). The non-Christian has turned away from God, and at the time of conversion turns about and faces his God.

Shepherd. Gr. *poimēn*, always translated “shepherd” except in Eph. 4:11, where “pastor” is used. For a discussion of *poimainō*, “to be a shepherd,” see on Acts 20:28. This term suggests the tender care and protection of Christ for His sheep (see on John 10:11). On the walls of the catacombs early Christian art portrayed Jesus as the Shepherd.

Bishop. Gr. *episkopos*, “overseer,” “superintendent,” “guardian” (see Vol. VI, pp. 26, 38; see on Acts 20:28).

Your souls. Or, “you” (see on Heb. 13:17). The wandering sheep is in danger of eternal loss; the pastor and all other church officers need to be rich in grace and experience themselves in order to restore straying church members to the great Shepherd.

ELLEN G. WHITE COMMENTS

1–3AA 521; FE 457

1–9TM 287

2 Ev 252; FE 124; MM 124; SC 67

3–5DA 413

3–8DA 599

4 FE 458

4, 5 AA 595; 2T 168

5 ChS 62; Ev 573; FE 459, 516; MB 150; TM 17; 5T 121; 6T 154, 435; 8T 196, 246; 9T 180

5, 6 FE 461

6 GC 210

7 TM 288

7–9FE 462; 8T 154

9 AA 9; AH 432; ChS 21, 243; COL 165; CSW 34; CT 37, 243, 370; Ev 644; FE 110, 199, 413; LS 346, 350; MH 286; ML 195, 203, 310; MM 213; MYP 200; PK 716; PP 362, 607; SL 40; TM 235, 442; 1T 286, 406, 550; 2T 105, 109, 169, 450, 452; 3T 201, 461; 5T 14, 45, 100, 330, 403, 649, 662, 710; 6T 35, 123, 174, 367; 7T 216; 8T 46; 9T 17, 165

9, 10 AA 521

9–12TM 289

11 AH 127; CD 62, 167, 399; CH 67, 576; COL 53; GC 474; SL 25, 28; Te 19, 61, 64, 73, 149; 1T 546, 548; 2T 45, 99, 401, 405, 450; 3T 51; 4T 215

11–25AA 522

12 FE 462; GW 372; 6T 120; WM 295, 298

13–18ML 280
 19 2T 427
 20 MH 485
 21 CS 26; DA 209; Ev 524, 636; FE 199; MM 257; SC 61; 8T 209
 21, 22 ML 296
 22 AA 570; 5T 422; WM 286
 23 2T 178, 426; 4T 349, 368
 24 MYP 105; 6T 479; 9T 193
 25 CT 284
 1

CHAPTER 3

1 *He teacheth the duty of wives and husbands to each other, 8 exhorting all men to unity and love, 14 and to suffer persecution. 19 He declareth also the benefits of Christ toward the old world.*

1. Likewise. Christian wives are to honor their husbands in word and in conduct (see on Gen. 3:16; Eph. 5:22, 25).

Wives. Peter here confirms Paul's teachings regarding the ethics of a Christian home (see on Eph. 5:22; Titus 2:5).

Be in subjection. Or, "continue to be subject."

Your own husbands. Peter here emphasizes the unique relationship involved in marriage. A believing wife must at all times be a Christian in spirit, living at peace even with an unbelieving husband. Her Christian vows have not freed her from her earlier vows to a pagan husband.

Any. That is, unbelieving husbands.

Obey not the word. That is, do not accept and obey the gospel. It was not uncommon for a wife to accept the truth in Jesus Christ and for her husband to reject it and to set himself in opposition to it. Nevertheless, the Christian wife was not to seek freedom from her marriage bond so long as her husband was content to live with her (see on 1 Cor. 7:12–15). She was to continue to live with her husband, in subjection to him as his wife, hoping and praying that her godly life would win him to the Master.

Without the word. Literally, "without a word," "without talk." The Greek construction makes evident that "word" here does not designate the gospel message, as in the previous occurrence of "word" in the same verse. In view of the fact that conduct ("conversation") is to be the means by which believing wives are to win their unbelieving husbands, "word" here, by contrast, evidently designates verbal persuasion. Sometimes a believing wife may be tempted to argue, and to attempt to overwhelm her husband by logical evidence. Generally speaking this is not the best way to win an unbelieving husband. A spirit of nagging, argumentative discussion is foreign to the spirit and methods of Christ.

Be won. That is, to faith in Christ.

¹Nichol, F. D. (1978). *The Seventh-day Adventist Bible Commentary : The Holy Bible with exegetical and expository comment*. Commentary Reference Series (1 Pe 1:1). Washington, D.C.: Review and Herald Publishing Association.

Conversation. Gr. *anastrophē*, “conduct” (see on ch. 1:15). A quiet self-restraint, a gentle, holy life of self-denial, presents an unanswerable argument, and is usually much more effective than constant talk and argument.

2. While they behold. Literally, “while they look upon closely” (see ch. 2:12).

Chaste. Or, “pure” (see on 1 Tim. 5:22). The total life of the Christian wife is to be restrained in style and taste. She is to be known for decorous consistency in all things.

Conversation. See on v. 1.

With fear. Or, “in fear,” that is, holy fear of God (see 1 Peter 2:17, 18; see on Ps. 19:9). This verse may be translated: “Having closely observed your conduct, pure in the fear of God.”

3. Adorning. Gr. *kosmos*, “ornament,” “decoration,” “adornment” (see on Isa. 3:16–24; 1 Tim. 2:9, 10). The English word “cosmetics” is derived from the Greek word *kosmos*. It is not fitting for a Christian woman to make a vain display of dress and ornaments to attract attention to herself. Her greatest attraction should be her Christian conduct (see on 1 Peter 3:2).

Plaiting the hair. Peter here cites an example of ancient “adornment” that did not reflect “pure” motives (see on v. 2). Intricate, time-consuming hair styles were a criterion of wealth and fashion in the Greek and Roman world of Peter’s time. The motive was obviously a desire for personal attention, which is not in harmony with the basic principles of Christianity. See on 1 Tim. 2:9.

Wearing of gold. Plentiful were the glittering rings, bracelets, and anklets that fashionable women wore in the Roman Empire. Such “wearing of gold” was contrary to the principle of Christian modesty and simplicity.

Putting on of apparel. Probably a reference to the fashionable custom of changing dresses and ornaments several times in a day to meet varying social requirements. Love for an extensive wardrobe has been a deceptive snare to men and women all through the ages. Money that could be spent in more profitable ways for the eternal good of both spender and receiver is often squandered on ostentatious apparel.

4. Hidden man. The inward person, the true self (Rom. 7:22; 2 Cor. 4:16; Eph. 3:16).

The heart. That is, the intrinsic character and personality. Time taken to adorn the character with Christlike traits is of much more profit than excessive time devoted to the outward decoration of the body.

Not corruptible. This incorruptible character is the robe of righteousness that Christ promises to impart to all who accept Him by faith and who come to Him for guidance (see on Matt. 22:11; Rev. 3:18). This is the ornamentation God desires the Christian wife to have. It will commend her and her religion to her unbelieving husband and friends as nothing else possibly could.

Meek. Gr. *praüs* (see on Matt. 5:5). The unassuming simplicity of the Christian woman will stand forth in sharp contrast with the self-assertiveness of those who seek to attract attention to themselves with eye-catching hair styles, glittering ornaments, and fashionable clothing.

Quiet. Christian tranquillity is not dependent on changing fashions but on Christ, who remains “the same yesterday, and to day, and for ever” (Heb. 13:8) and whose fellowship is worth far more than that of fickle men.

Spirit. That is, the disposition of the mind.

Of great price. The material worth of golden ornaments and rich apparel is insignificant in comparison with the eternal value of truly converted men and women.

5. After this manner. That is, in the adornment of character.

Women. Or, “wives.”

Trusted. Gr. *elpizō*, “to hope.” On God’s promises these godly women rested their hopes for recognition and security. Their desires were in harmony with God’s plans for them.

Adorned. That is, in “a meek and quiet spirit” (see on v. 4).

Being in subjection. They did not seek to break their marriage vows as a solution to marital problems. Undoubtedly many believing wives faced extremely difficult situations in their homes, yet they merited God’s approval by steadfastly meeting those circumstances in a Christian spirit of meekness. They endured trial without irritation.

6. Sara. Abraham’s wife is here introduced as the matriarch of all godly wives and as an example they may safely follow.

Calling him lord. Sarah respected Abraham and submitted to his headship in the home (see on Gen. 18:12).

Daughters. Or, “children.” Compare Paul’s teaching concerning Abraham as our spiritual father (see on Rom. 4:11; Gal. 3:7).

As long as ye do well. Christian wives will follow Sarah’s example of gentle, unassertive behavior in their homes and elsewhere. Such behavior qualifies Christian women to be “daughters” of Sarah, even as men of faith manifest the qualities of their spiritual father, Abraham.

Amazement. Gr. *ptoēsis*, “fear,” “terror” (cf. Prov. 3:25, LXX). Christian wives will not become upset by the frightening situations that sometimes arise from the attitude of an unbelieving husband, from the problems that are ever present in rearing children, or from the ill will expressed by unbelieving friends and neighbors. Regardless of the nature of these problems the Christian wife will preserve “a meek and quiet spirit” (1 Peter 3:4). The problems of life drive her nearer to the Lord, they do not discourage her.

7. Likewise. The apostle now speaks of the duties of husbands. God expects no less of the Christian husband than He does of the Christian wife.

According to knowledge. That is, thoughtfully and considerately, fulfilling all the duties of marriage wisely and unselfishly. A Christian wife is to respect her husband as the head of the home, but the husband is not to take advantage of his prerogative. With knowledge born of divine love, the Christian husband will never take advantage of his wife, nor will he make unreasonable demands upon her (see on 1 Cor. 7:2–5).

Giving honour. That is, respect.

Weaker. That is, in comparison with men.

Vessel. Or, “instrument,” here meaning “person.”

Heirs together. Or “coheirs.” In God’s sight there is no inequality between men and women. Both are to share equally as “coheirs” of the eternal kingdom.

Grace of life. That is, the gift of eternal life, the product of God’s gracious kindness (see on John 3:16).

Prayers be not hindered. The husband who does not treat his wife with Christian respect need not expect God to answer his prayers (cf. Matt. 18:19). God cannot consistently bestow blessings on men who deal with their wives in an unreasonable,

selfish, and tyrannical spirit. In a sense, the mistreated wife's petitions to God cancel out her husband's hypocritical prayers.

8. Finally. Peter has addressed himself to Christians in general (ch. 2:1–17), and in particular to Christian servants (vs. 18–25), wives (ch. 3:1–6), and husbands (v. 7). He now resumes his admonition to Christians in general.

All. That is, all “the strangers scattered” throughout Asia Minor (see on ch. 1:1), and in a broader sense all Christians everywhere, in all ages.

Of one mind. Gr. *homophrones*, “likeminded,” “united in spirit,” “harmonious.” Harmony among believers and unity of action require a basic unity with respect to fundamental beliefs and to the objectives and methods of the church. But unity does not require absolute uniformity in every detail. As long as men think at all there are bound to be differences of opinion on minor points. But despite this diversity there can still be common agreement concerning principles and working policy. In fact, unity is more a matter of the heart than of the mind. Christians should be able to work together harmoniously despite differences in viewpoint if the spirit of pride is suppressed by a genuine desire to work together. Then, differences between men will decrease and a cordial bond of fellowship will unite all (see on John 17:21; Rom. 12:10, 16).

Compassion. Gr. *sumpathēs*, “suffering with [another],” whence our word “sympathy.” For comment see on 1 Cor. 12:26.

Love as brethren. See on 1 Peter 1:22; cf. on Matt. 5:43–48.

Pitiful. Gr. *eusplagchnoi*, “compassionate,” “tenderhearted.” See on Eph. 4:32.

Courteous. Textual evidence favors (cf. p. 10) the reading “humble-minded.” For comment see on Matt. 11:29; Rom. 12:16; 2 Cor. 12:21.

9. Not rendering. Literally, “not giving back.”

Evil for evil. See on Matt. 5:39; Rom. 12:17; 1 Thess. 5:15.

Railing. Or, “abuse” (see on ch. 2:23).

Blessing. See on Rom. 12:14.

Knowing. This clause reads literally, “because for this you were called.” God has called us to be Christians that we might help others, not alone that we might obtain a blessing ourselves. The genuine Christian spontaneously seeks ways in which he can bring a blessing to others. See on Matt. 5:43, 44.

Inherit a blessing. The greatest blessing that can come to a person is from being a blessing to others. God's eternal kingdom will be populated with men and women who have made it a life habit to share their happiness. In a perfect universe the happiness of others is the only concern of every intelligent being.

10. He that will. Literally, “he who wills to,” that is, desires to. This is the spirit that moves the great heart of God (see on John 3:16) and that will characterize His people (see on Matt. 25:40). The apostle here begins (1 Peter 3:10–12) a quotation from Ps. 34:12–16 (see comment there). Amid all the problems of life (see 1 Peter 2:12–20) the sincere believer will purpose to live a full, worth-while life, bringing blessing to others.

Love life. The Hebrew of Ps. 34:12, from which Peter quotes, reads literally, “find pleasure in life,” that is, this present life. See on Matt. 10:39.

See good days. That is, days that bring true satisfaction.

Refrain his tongue. How many friendships, how many promising careers, have been shattered by an ill-considered, impetuous word! Calvin Coolidge once observed, “I have

never been hurt by anything I didn't say." He who finds it difficult to "refrain his tongue" may well make the prayer of Ps. 141:3 his own. For further comment see on Prov. 15:1, 28; 17:27, 28; 18:21; 29:11; James 1:19, 26; 3:2–18.

Guile. See on ch. 2:1, 22.

11. Let. Four positive exhortations follow the two negative ones of v. 10.

Eschew evil. Literally, "turn from evil," that is, from doing evil to others. The Christian will avoid bringing injury to others.

Do good. That is, to others. The Christian will seek every opportunity to say all the good things he can about others (v. 10) and do all the good he can for others (v. 11).

Peace. See on Jer. 6:14; Heb. 12:14.

Ensuite. Or, "pursue." An active pursuit is necessary in order to preserve peace.

12. For. Or, "because." Peter here introduces the reason why Christians must turn away from evil and do good.

Eyes of the Lord. Compare Ps. 33:18; Heb. 4:13.

Righteous. That is, those who follow the admonition of v. 11.

His ears. God not only watches over those who choose to serve Him, but is attentive to their appeals for grace to "do good," and for mercy when they have failed to "do good."

Face ... against. God will hedge up the way of those who follow the practice of slandering others and working against them (see on Matt. 6:15).

Do evil. Evil is characteristic of their lives, marking them as evil persons. Those who go about harming others cannot expect God to help them.

13. Harm you. Generally speaking, those who make it their business to do good to others are repaid in kind.

Followers. Textual evidence favors (cf. p. 10) the reading "zealous ones." A life lived zealously in doing good to others will deprive unbelievers of any legitimate reason for falsely accusing and maltreating Christians (cf. Rom. 8:33–35). This does not mean that all opposition will disappear, however, for even Jesus was falsely accused and ill-treated. His followers can certainly expect no more favorable treatment than He received (see on John 15:20).

14. But and if. Or, "but even if."

Righteousness' sake. See on Matt. 5:10, 11; 1 Peter 2:20. Persecution would come and the believers should be prepared for it.

Happy. Gr. *makarios*, also translated "blessed" (see on Matt. 5:3).

Their terror. That is, their attempts to terrify you. This clause might be paraphrased, "Do not let them frighten you." The Christian "hope of salvation" is a "helmet" (1 Thess. 5:8) designed to prevent a mortal blow to confidence in God's power to deliver His people from the designs of evil men.

Troubled. Gr. *tarassō*, "to confuse," "to disorder," the same word used by Christ when He counseled His disciples, "Let not your heart be troubled" (John 14:1). We should never forget that God sits secure on the throne of the universe, holding the affairs of all dedicated men in His hand (cf. Rom. 8:31). Important textual evidence may be cited (cf. p. 10) for the omission of "neither be troubled."

15. Sanctify. Or, "reverence," "consecrate." The first part of v. 15 is a quotation from Isa. 8:13.

The Lord God. Textual evidence favors (cf. p. 10) the reading “the Lord,” that is, the Christ. This reading identifies “the Lord”—Yahweh—of Isaiah’s text (ch. 8:13) with Jesus Christ. For a discussion of Christ’s divine nature see Vol. V, p. 917.

In your hearts. The presence of Jesus Christ as a hallowed Friend and Keeper ensures the believer of a stabilizing buoyancy that never fails. See on Gal. 2:20.

Answer. Gr. *apologia*, “defense” (see on 1 Cor. 9:3). Intelligent men should be able to give reasons for what they believe and practice.

Reason of the hope. Or, “an account concerning the hope.” The Christian hope centers in Jesus Christ (1 Tim. 1:1) and is a cause for rejoicing (Rom. 5:2; Rom. 12:12) because it promises eternal life (Titus 1:2; Titus 3:7). A diligent, never-ending program of study to understand the will of God is the believers’ only road of character improvement. We are to “grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ” (2 Peter 3:18; see Eph. 4:13; Phil. 1:9; Col. 1:9, 10; see on Eph. 1:17). Honest men are entitled to expect church members to be able to present their convictions in an intelligent, convincing manner. In fact, church members must be prepared to meet the challenges of the world’s keenest minds. Truth is reasonable and is never afraid of the facts.

In you. We must understand the truth ourselves before we can impart it to others. Furthermore, as Christians apprehend more and more of the truth as it is in Jesus Christ, their way of life will increasingly reflect the character of their Lord. The principles of Christianity must be worked out in our lives if our testimony to the truth is to be effective. More often than not a church is judged, not on the basis of its theology or the sermons delivered by its ministry, but by the spontaneous witness of the church members in word and in deed.

Meekness. Or, “gentleness.” Truth may be rejected if it is communicated in a superior, argumentative manner. The object of truth is to make men Christlike, but if truth is not presented in a Christlike manner it loses its attractiveness.

Fear. That is, fear of God (see on Ps. 19:9).

16. Having. Or, “keeping.”

Conscience. Gr. *suneidēsis*, literally, “knowing with oneself,” suggesting an inner self aware of its own thoughts (see on Rom. 2:15). The respect of others—to say nothing of self-respect—can be built on no other foundation than a “good conscience.”

Speak evil of you. See on ch. 2:12.

Ashamed. The honorable conduct of the maligned saints proves their accusers to be liars.

Falsely accuse. Gr. *epēreazō*, “to treat abusively” (cf. Matt. 5:44; Luke 6:28; see on 1 Peter 2:12).

Conversation. Gr. *anastrophē*, “[moral] conduct” (see ch. 2:12; see on ch. 1:15).

In Christ. That is, in harmony with Christian principles.

17. Will of God. Satan—not God—is the author of suffering (see on Job 42:5; Ps. 38:3; 39:9; James 1:2–5, 13). But God knows when suffering is needed for the development of character, and therefore permits it to come (see on Heb. 2:9; 1 Peter 2:19).

Well doing. Compare ch. 2:12, 20.

18. Christ also. The recipients of this epistle were either experiencing persecution at the time or faced that imminent prospect (see chs. 3:14–17; 4:12–16, 19). Peter encouraged them not to consider this “fiery trial” a “strange” or unheard of experience (ch. 4:12), in view of the fact that “Christ also ... once suffered” (ch. 3:18). It was their privilege to be “partakers of Christ’s sufferings,” that is, to find in suffering a sweet companionship with their Lord and Master (1 Peter 4:13; cf. John 15:20). He had left them an example of how to endure suffering (1 Peter 2:20–23).

Moreover, Christ was victorious through suffering (see chs. 1:11; 4:13; 5:1). He rose from the dead glorified (see below under “quickened” and on v. 21; cf. chs. 1:11; 5:1). He ascended to heaven, where “angels and authorities and powers” are now “subject unto him” (ch. 3:22). Christ had warned His followers that they, too, should expect “tribulation,” but added: “Be of good cheer; I have overcome the world” (John 16:33). His victory through suffering was their assurance of victory in the “fiery trial” that lay ahead.

Peter warned those to whom he wrote not to do anything that would make them deserve to suffer (1 Peter 2:20; 3:16, 17; 4:15), but to be sure that when they suffered it would be “for righteousness’ sake” (ch. 3:14), “for well doing” (ch. 3:17; cf. ch. 4:14). Similarly, when Christ suffered it was “for [our] sins, the just for the unjust” (ch. 3:18; cf. ch. 2:24); He had done nothing to deserve the abuse that was heaped upon Him. Therefore those who tormented Christ and those who torment His followers deserve punishment suited to their crime. The readers of this epistle could rest assured that, in due time, God would judge their tormentors and reward them according to their works (ch. 4:5, 17, 18). They had the example of Christ, who “committed himself to him that judgeth righteously” (ch. 2:23). Like Christ, they were innocent and could rest assured that justice would be done.

In view of all of this Peter’s readers should “not be ashamed” to suffer as Christians (ch. 4:16), “but rejoice” in the knowledge that “when his glory shall be revealed” they may “be glad also with exceeding joy” (v. 13). They could afford to be “happy” when “reproached for the name of Christ” because “the spirit of glory and of God” would rest upon them (v. 14). Christ “hath suffered for us” (v. 1), and it is our privilege to “be reproached for the name of Christ” (v. 14).

Once. For comment see on Heb. 9:26.

Suffered. Textual evidence is divided (cf. p. 10) between this reading and “died.” The KJV reading agrees better with the context and with the parallel thought in ch. 2:21 (see comment there).

For sins. Christ paid the penalty for every man’s sins (see on 1 Cor. 15:3; 2 Cor. 5:14; Heb. 4:15; 1 John 2:2; see Vol. V, p. 918), though He was personally without sin (see on 1 Peter 2:22).

The just. That is, Christ (see on Acts 3:14).

For. Gr. *huper*, “in behalf of,” “for the good of,” “instead of.” The significant fact about Christ’s death is its vicarious nature. He died, not as a good man setting a noble example, but as a Saviour of sinners (see on Isa. 53:4, 5; Matt. 20:28; 1 Peter 2:24; cf. DA 25).

Bring us to God. That is, restore us to divine favor. See on Rom. 5:1, 2.

Being put to death. Literally, “indeed, being put to death.” The remainder of the verse explains the first part—Christ “suffered for sins” by “being put to death in the

flesh” and is able to “bring us to God” by virtue of the fact that He was “quickened by the Spirit.” Christ suffered to the point of death; certainly our sufferings “for righteousness’ sake” cannot exceed His. And if He came forth in triumph over death, we certainly have nothing to fear from the “fiery trial which is to try” us (1 Peter 4:12, 13; see on 2 Cor. 13:4).

In the flesh. Literally, “in flesh,” or “as to flesh,” that is, as regards the physical nature Christ assumed at the incarnation. He was raised with the glorified human nature that all the redeemed will possess (see on 1 Cor. 15:38, 48).

Quickened. Literally, “made alive” (cf. 1 Cor. 15:45).

By the Spirit. Textual evidence attests (cf. p. 10) the reading “in spirit” or “as to spirit.” The reading “by the Spirit” (*en tō pneumatī*) has no ancient manuscript support. The latter part of the verse may literally be translated “put to death, indeed, in flesh [*sarki*], but made alive in spirit [*pneumatī*].” The parallel constructions, “in spirit” and “in flesh,” seem to be against the idea that the Holy Spirit is here referred to. In other words, consistency seems to require that we translate either “in flesh ... in spirit” or “by the flesh [meaning “by the human being”] ... by the Spirit.” However, the reading, “by the human being,” is not used elsewhere in the NT, and hardly seems to make sense. Elsewhere in the NT when the expression “in flesh ... in spirit,” or its equivalent, is used of Christ, “flesh” refers to Christ’s earthly existence as a human being and “spirit” to His existence as a divine being following the resurrection. Compare the remarkably similar antithesis in Rom. 1:3, 4 (see comment there). Incarnate, Christ was, to all appearances, a human being; after the resurrection, though retaining His human nature, He became again essentially a spirit being (see Vol. V, pp. 917–919; cf. John 4:24). Compare also 1 Tim. 3:16, where the Greek reads literally, “in flesh” and “in spirit.” Note the parallel expressions in 1 Peter 4:6, “in the flesh” and “in the spirit,” applied to human beings (see comment there). For further clarification of the meaning and force of Peter’s statement see Rom. 14:9; 2 Cor. 13:4.

The fact that Christ truly died “in the flesh” did not mean the end of His existence. At the resurrection He was “made alive” once more, although from that time forth His human nature was more completely subordinated to His divine, or “spirit” nature (see on Luke 24:39; cf. Vol. V, pp. 918, 919), than when He lived on earth as a man among men. The sublime fact that the crucified Christ lives on is here set forth as an assurance that those who partake of His sufferings need not fear that the persecution they suffer will end forever their existence (cf. 2 Cor. 13:4). Christ triumphed over death, and those who suffer with Him are likewise sure to come victoriously through the fiery trials of life. Compare Paul’s argument in 1 Cor. 15:13–23, where He sets forth our Lord’s resurrection as a guarantee that those who fall asleep in Jesus will live again.

19. By which. Or, “with respect to which,” “by virtue of which.” Opinion differs as to whether “by which” refers to “the Spirit” (v. 18) or to the thought of v. 18 as a whole.

Some of those who accept the reading “in spirit in v. 18 (see comment there) hold that the words “by which” refer back to “spirit,” and interpret v. 19 to mean that between His crucifixion and resurrection Christ “preached” to the supposed disembodied spirits of the antediluvians. However, this conclusion does not necessarily follow the adoption of the reading “in spirit.” Furthermore, the conclusion is entirely unscriptural and must therefore be rejected (see below under “spirits”).

The following three explanations of this difficult passage are all in harmony with the general teaching of Scripture on the condition of man in death.

1. "By which" refers back to "the Spirit," and v. 19 means that Christ preached to the antediluvians by the Holy Spirit through the ministry of Noah.
2. "By which" refers back to the preferred reading, "spirit," which is a reference to Christ in His pre-existent state, a state that, like His post-resurrection, glorified nature may be described as in "spirit." Compare the expression, "God is spirit," RSV (see on John 4:24). Christ's preaching was to the antediluvians, "while the ark was a preparing," and hence during His pre-existent state. Compare on Heb. 9:14.
3. "By which" refers back to v. 18 as a whole, and v. 19 means that by virtue of His *yet future* vicarious death and resurrection, in "spirit," Christ "went and preached" to the antediluvians through the ministry of Noah. It was by virtue of the fact that Christ was to be "put to death in the flesh, but quickened by the Spirit" (v. 8) that He formerly preached salvation through Noah and "saved by water" those who accepted it. Similarly, it is "by the resurrection of Jesus Christ" that "baptism doth also now save us" (v. 21).

The first of these three explanations is possible if the reading "the Spirit" is accepted (see on v. 18). The second and third accord more closely with the Greek construction (of vs. 18, 19), with the immediate context, and with parallel passages elsewhere in the NT.

Also. That is, in addition to "us" (v. 18). The provision made at Calvary to "bring us to God" was "also" available to the antediluvians. In fact, no other provision has ever been made for men to escape from the devil's prison house (see on Acts 4:12).

Went and preached. Emphasis is on the preaching, not on the going. The word translated "preached" (*kērussō*) is the usual word for Christ's preaching while on earth. For the time when this preaching took place see on v. 20.

Spirits. Gr. *pneumata*, plural of *pneuma* "wind," "breath," "spirit" (see on Luke 8:55; cf. on Num. 5:14). Breath is one of the conspicuous characteristics of living beings, and by a figure of speech (synecdoche), in which a characteristic part of a thing stands for the whole, *pneuma* means simply "person." Compare 1 Cor 16:18, where "my spirit" means "me," and Gal. 6:18; 2 Tim. 4:22; etc., where "your spirit" means "you" (cf. Phil. 4:23). See on Heb. 12:9, 23; cf. Num. 16:22; 27:16. Accordingly, these "spirits" can be considered living human beings. In fact, the first part of v. 20 apparently identifies them as people living on the earth immediately prior to the Flood. They were as certainly real, living human beings as were the "eight souls" of v. 20.

Some hold that ch. 3:18–20 and ch. 4:6 support the doctrine of an immortal soul and of consciousness after death, and that during the interval between the crucifixion and the resurrection Christ descended into Hades, the figurative realm of the dead (see on Matt. 11:23), to preach to disembodied spirits languishing there. But the logic of this view demands that the "spirits" here referred to be in some sort of purgatory at the time Christ preached to them and that the purpose of His preaching was to give them a second chance to be saved and thus to escape from purgatory. But most Protestants who believe that Peter here teaches the consciousness of man in death would be horrified to accept the papal doctrine of purgatory and the equally unscriptural doctrine of a second chance. Those who maintain that Peter here supports their belief in the so-called natural immortality of the soul must also explain why Christ would be partial to the "spirits" of

dead sinners of Noah's time and not give to those of other generations a similar opportunity.

The Scriptures plainly teach that a man must accept salvation in this present life, if at all, and that his personal probation closes at death (see on Matt. 16:27; Luke 16:26–31; Rom. 2:6; Heb. 9:27; cf. Eze. 18:24; Rev. 22:12). They also plainly teach that the dead are not conscious (see on Ps. 146:4; Eccl. 9:5, 6; Matt. 10:28; John 11:11; 1 Thess. 4:13; cf. on Gen. 2:7; Eccl. 12:7). Accordingly, to make these “spirits” out to be disembodied, conscious beings able to hear and accept the gospel, contradicts numerous plain teachings of Scripture. It should be noted that Peter does not say that Christ preached to *disembodied* spirits.

To argue that the people of Noah's day did not have a fair chance to be saved is to ignore the fact that Noah was “a preacher of righteousness” to his generation (2 Peter 2:5), and that they deliberately rejected the message God sent to them through Noah (1 Peter 3:20, see comment there). “The longsuffering of God” would not have “waited in the days of Noah, while the ark was a preparing” (v. 20) unless those for whom God waited so patiently were being given an opportunity to believe and to obey.

Prison. Gr. *phulakē*, “watch,” “guard,” and thus a place where men are watched and guarded, a “prison.” Whether Peter here speaks literally or figuratively must be determined by the context. If taken literally, this “prison” would be a place where departed souls such as the “spirits” of v. 19 are said, by some, to be kept under guard until their fate has been decided. If taken figuratively, “prison” would refer to the spiritual state of the “disobedient” “spirits.” For the use of “prison” in the latter sense see Isa. 4:27; cf. Isa. 61:1; Luke 4:18. How securely the antediluvians were held in the prison house of sin is evident from Gen. 6:5–13 and from the fact that only eight persons escaped from it (1 Peter 3:20). None but Christ can set men free from the evil habits and desires with which Satan shackles them.

20. Sometime. Or, “formerly.”

Disobedient. Gr. *apeitheō*, “to disbelieve,” “to disobey,” implying deliberate disbelief and intentional disobedience. The sinners of Noah's day had enough light to make an intelligent decision and warranted no second chance. In fact, they were so utterly “disobedient” that God could no longer tolerate them (see Gen. 6:5–13). Nevertheless, “the longsuffering of God waited” for them to repent. If God “waited” for them, He will surely wait as patiently for us.

When. That is, when the “spirits”—the antediluvians—were disobedient and when “the longsuffering of God waited” for them, “while the ark was a preparing.”

Waited. Gr. *apekdechomai*, “to wait for patiently.” God longs tenderly for the repentance of sinners. He is “not willing that any should perish” (2 Peter 3:9).

Days of Noah. See Gen. 6:5–13.

While. See above under “when.”

A preparing. Or, “being built and equipped.”

Eight. See Gen. 7:7.

Souls. Gr. *psuchai*, “[living] persons” (see on Matt. 10:28).

Were saved. Literally, “brought safely through,” a phrase also used to describe recovery from illness (see Matt. 14:36) and a successful journey (Acts 23:24). These

eight heeded the message sent by Christ and proclaimed by Noah, God's "preacher of righteousness" to that generation (2 Peter 2:5).

By water. Or, "through water." The very same waters of the Flood, which buried the "disobedient" sinners of Noah's day, bore up those within the ark of safety, and thus preserved their lives. The saving of these eight persons "by water" is the climax of this rather long parenthesis about the antediluvians, and Peter's reason for inserting it. The lesson he draws from their experience is stated in v. 21—as they were "saved by water" so "baptism doth also now save us." However, the eight antediluvians and Christians are alike saved by virtue of Christ's resurrection from the dead (see on vs. 19, 21), for otherwise there would be no hope for either group (see 1 Cor. 15:13–23).

21. Like figure. Gr. *antitupos*, "antitype," "copy," "representation." As Noah and his family "were saved by water," so we are saved by baptism. Peter hastens to explain that, actually, salvation comes "by the resurrection of Jesus Christ"—alike for the antediluvians (see on v. 19) and for us (see on vs. 18, 21).

Baptism. Gr. *baptismos*, from *baptizō*, "to dip," "to immerse" (see on Matt. 3:6; Rom. 6:3–6).

Not the putting away. The apostle here disclaims that the mere washing of the body has any power to cleanse a person's soul and to atone for his sins. Even as the Jewish ceremonial washings were only symbols of the deeper cleansing of the inner man, so Christian baptism is only representative of an inward experience.

Filth of the flesh. That is, ordinary bodily uncleanness.

Good conscience. Or, "clear conscience" (see on ch. 3:16). Baptism is valid only when it reflects a transformed mind and heart (see on Rom. 12:2).

By. Or, "by means of." The water is merely a "figure" or "representation." Without Christ's resurrection baptism would be an empty form, all preaching would be futile, and all faith would be worthless (see on 1 Cor. 15:4, 14).

22. Gone into heaven. See on Acts 1:9; Heb. 4:14; 6:20; 9:24.

Right hand. See on Rom. 8:34; Heb. 1:3.

Subject unto him. Compare 1 Cor. 15:27; Col. 2:10; Heb. 2:8.

ELLEN G. WHITE COMMENTS

3 LS 113

3, 4 AA 523; CG 139; CT 141, 303; Ev 271, 502; FE 142; GC 462; ML 123; MYP 345, 354, 360; SC 58; SL 16; 1T 162; 2T 182; 3T 154, 376; 4T 190, 645; 5T 162, 499

3–5CG 416; 1T 189, 278; 4T 644

4 Ed 249; MH 289; ML 50; MM 60, 163; 1T 694; 2T 51, 127, 175, 288, 301, 316, 436, 593; 3T 24, 367, 536, 566; 4T 348, 622, 642, 643; 9T 22

6T PP 147

8 CM 72; GW 121; ML 103, 193, 235; RC 53; TM 150, 251; 1T 481; 3T 417; 4T 367; 5T 97, 590; 6T 331; 9T 193

8, 9 PP 520; 4T 20

8–125T 175

8–156T 121

9 DA 265; MH 489

9, 10 5T 176

10, 11 ML 180

10–12LS 270; 1T 502, 566, 702; 2T 55

12 CH 412; 5T 212

12, 13 GC 529

14 1T 502

15 CM 22; Ev 69, 247, 356, 432, 560; EW 87, 88, 125, 262; MYP 85, 282; 1T 125, 135, 488, 648; 2T 93, 343, 389, 556, 634; 3T 225, 374; 4T 258; 5T 19, 333, 401, 452, 519; 6T 39, 75, 81, 159, 164, 180, 325, 396, 400; 8T 296

15–171T 507

16 2T 598

18 COL 244; EW 49; FE 219; MB 114

CHAPTER 4

1 *He exhorteth them to cease from sin by the example of Christ, and the consideration of the general end that now approacheth: 12 and comforteth them against persecution.*

1. Forasmuch. Or, “accordingly.” Peter now draws his conclusion from the facts presented in ch. 3:18–22.

Christ hath suffered. See on chs. 2:21; 3:18.

For us. Textual evidence may be cited (cf. p. 10) for the omission of these words, though they are attested in the parallel passage, ch. 2:21. See on ch. 3:18.

In the flesh. See on ch. 3:18.

Arm yourselves. Gr. *hoplizō*, “to furnish oneself” (cf. Eph. 6:12–17).

Mind. Gr. *ennoia*, “manner of thinking and feeling,” not *nous*, the usual NT word for “mind.” Peter here urges each Christian to model his life, both in thought and in deed, after the “example” of Jesus Christ (see on 1 Peter 2:21; cf. Phil. 2:5).

Suffered in the flesh. See on ch. 3:18. The fiery trials (ch. 4:12) draw the believer nearer to God and lead him to surrender himself more fully to the power and control of the Holy Spirit.

Ceased from sin. That is, he has abandoned sin as a way of life (see on Rom. 6:7, 12–17). Peter does not mean to imply that the person here referred to no longer makes mistakes, but that he has turned his back on the world, the flesh, and the devil, and that, by God’s grace, he has set out to follow in the footsteps of the Master. Perfection of character is his goal (see on Matt. 5:48; cf. DA 555; SC 62; COL 316). “When we are clothed with the righteousness of Christ, we shall have no relish for sin; for Christ will be working with us. We may make mistakes, but we will hate the sin that caused the sufferings of the Son of God” (MYP 338). Sin no longer reigns in the life, which is now controlled by Christ (see on 2 Cor. 5:14; Gal. 2:20).

2. No longer. See on Rom. 6:11–15.

Rest of his time. That is, the rest of his natural life.

In the flesh. That is, as a human being.

Lusts of men. That is, the evil desires and passions that lead men into sin.

Will of God. The life of one who has “ceased from sin” (v. 1) follows a new course altogether. His will is subject to the will of God as the compass is to the magnetic pole. He walks, “not after the flesh, but after the Spirit” (Rom. 8:1). Eternal fellowship with God is promised to everyone who does “the will of God” (1 John 2:17).

3. Time past of our life. Literally, “the time that is past.” Reference here is to the past life of Peter’s Gentile readers, and the first part of this verse may therefore be translated, “You have already spent enough of your life doing what the heathen like to do.”

Gentiles. See on ch. 2:12.

Lasciviousness. Or, “licentiousness,” “debauchery,” “sensuality” (see on 2 Cor. 12:21).

Lusts. See on John 8:44; Rom. 7:7.

Excess of wine. Gr. *oinophlugia*, from *ionos*, “wine,” and *phluō*, “to overflow.” The debauchery of drunken feasts is here referred to.

Revellings. Gr. *kōmoi*, a word often used in secular literature to describe wild festal processions and parties, often characterized by uninhibited drinking and lewdness.

Banquetings. Or, “drinking carousals.”

Abominable idolatries. Literally, “unlawful idolatries.” This verse clearly indicates that Peter is writing, primarily at least, to Gentile Christians, former idolaters. The fact that their heathen neighbors were surprised (v. 4) that these Christians refused to join in such activities is added evidence that they were not Jewish Christians but converted pagans (see on ch. 2:10).

4. Wherein. That is, in the conduct described in v. 3.

Think it strange. Because the unconverted are usually blind to the supreme advantages and blessings of the Christian way of life, they are astonished that their erstwhile associates, now Christian, avoid the former pattern of life. On the premise that man finds his only satisfaction and happiness in this world, the life of the non-Christian is one unceasing quest for pleasure through the gratification of physical desire. To deny the natural desires, whether in eating, drinking, or sensual indulgence, is incomprehensible folly to such people. However, the Christian is “to keep himself unspotted from the world” (James 1:27), for “the friendship of the world is enmity with God” (ch. 4:4). Consequently, believers should “marvel not” “if the world” hates them (1 John 3:13).

Excess of riot. Literally, “into the same pouring out of debauchery,” a picture of a great flow of filth and dissoluteness, a moral cesspool in contrast with the unsullied purity that surrounds the truly converted Christian.

Speaking evil of. Literally, “blaspheming.” The heathen cursed the Christians because they thought the Christians were assuming a superior pose when they no longer engaged in “the same excess of riot.” This pagan misconception was often the spark that ignited the fires of persecution.

5. Who. Literally, “the ones,” that is, the blasphemers of v. 4.

Give account. See on Rom. 14:10–12.

To him. That is, to Jesus Christ (cf. 2 Tim. 4:1; Rev. 19:11).

Is ready to judge. See on 2 Tim. 4:1.

Quick. Or, “living” (see on Acts 10:42; cf. 1 Thess. 4:15–17).

6. For this cause. The first clause of this verse may be rendered, “For to this [end] even the dead were gospelized.” Every man will be judged on the basis of his personal response to the measure of truth that has come to him.

Was the gospel preached. The Greek clearly indicates that the preaching here referred to took place prior to the time Peter wrote and that it was not going on when he wrote. If Peter were speaking of the spiritually dead, he would have written instead, “the gospel is being preached” (see below under “them that are dead”).

Them that are dead. Here, probably, the Christian dead, as the last part of the verse suggests. The context renders improbable the suggestion that Peter here speaks figuratively of those who are sense is common elsewhere in Scripture (see on Matt. 8:22; Eph. 2:1; Col. 2:13). The “dead” of 1 Peter 4:5 are obviously literally dead, and since both vs. 5, 6 speak of the “dead” in relation to the judgment, the “dead” of v. 6 are most probably literally dead also. If there were a transition from literal to figurative, would be indicated in the context. However, the Scriptures explicitly teach the unconscious state of the dead and that human probation closes at death (see on ch. 3:19). Thus the only conclusion consistent with the teachings of the Bible as a whole is that those who were “dead” at the time Peter wrote had heard the gospel *before* they died. The gospel *was* preached to them that *are* dead.

That. The apostle here points out two results of the preaching of the gospel to living men who have since died.

Might be judged. See on John 5:29; 2 Cor. 5:10; Heb. 9:27. They could not be held accountable for the gospel if they had never heard it (see on Eze. 3:18–20; John 3:19; 15:22; Acts 17:30; James 4:17; cf. Luke 23:34; 1 Tim. 1:13).

According to. Those who have died will be judged on the basis of how they lived in this life. They will be judged on the same basis as the “quick,” that is, the living, who are mentioned in v. 5.

In the flesh. Literally, “in respect to flesh,” that is, living human beings (see on ch. 3:18).

But live. Evidently Peter refers to Christians who have fallen asleep in Jesus, for whom NT believers were greatly concerned (see on 1 Cor. 15:12–14; 1 Thess. 4:13–17). These “dead” heard and accepted the gospel while they lived, and in the judgment will be held worthy to “live according to God in the spirit.”

According to God. This may mean, “as God lives,” that is, they will be made immortal (see on 1 Cor. 15:51–55; 1 Thess. 4:16, 17); or, “as God wills,” that is, according to God’s will that they live, as decreed in the judgment.

In the spirit. That is, having immortal, glorified bodies like that of Christ when He arose from the grave (see on ch. 3:18). However, compare John 3:6; Rom. 8:9.

7. End of all things. That is, the end of the world (see Additional Note on Rom. 13; see on Matt. 24:3, 34; Rev. 1:3; cf. Rom. 13:11, 12; 1 Cor. 7:29; 10:11; Phil. 4:5; James 5:3, 8, 9; 1 Peter 4:17; 2 Peter 3:11; 1 John 2:18; Rev. 22:10).

Is at hand. Literally, “has come near.” The imminent prospect of facing the great Judge of the universe (vs. 5, 6) is, indeed, a sobering thought. Peter’s counsel to believers, particularly that of the verses that follow, is given in a spirit of urgency, because “the end of all things is at hand.” Compare 1 John 3:3.

Sober. Gr. *sōphroneō*, “to be of sound mind,” “to exercise self-control” (see on Rom. 12:3; Titus 2:4, 5; cf. on 1 Thess. 5:6). Even though the return of Christ draws ever nearer, men are not to use this knowledge of what is soon to take place as an excuse for neglecting their responsibilities. To the very last, Christians are to remain at their posts, faithfully performing their duties. Our Lord commands, “Occupy till I come” (Luke 19:13).

Watch. Gr. *nēphō*, “to be sober,” that is, to refrain from intoxicants (see on 1 Thess. 5:6). Peter advises his readers to be vigilant, in view of coming events (see on Matt. 24:42, 44).

8. Above all things. The supreme test of Christianity is its effect on our relations with one another.

Have. Literally, “continue to have [as you are now having.]”

Fervent. Literally, “fully extended.”

Charity. Gr. *agapē*, “love” (see on Matt. 5:43; 1 Cor. 13:1). Love knows no limits, never fails. It binds, in Christian fellowship, men of differing background and opinion. There is no church problem that cannot be resolved in the atmosphere of intelligent, selfless love.

Shall cover. See on James 5:20. Peter here quotes from Prov. 10:12. Where charity is lacking there is a tendency to magnify the faults and failings of others. Where love reigns, men are willing to forgive and forget. Furthermore, a manifest spirit of brotherly love is certain to attract the attention of the unconverted and to lead many of them to a saving knowledge of Jesus Christ.

9. Use hospitality. Gr. *philoxenoi*, “[be] hospitable [ones]” (see on Rom. 12:13).

Without grudging. Literally, “without grumbling.” An offer of hospitality is blighted, for instance, by indications of annoyance on the part of the host. True hospitality includes a hospitable spirit, for “the gift without the giver is bare.” In times of persecution (cf. v. 12) the number of Christian refugees would be high and the care of these fellow believers costly, but the Christian who is in a position to relieve the wants of another is duty bound before God to fulfill this responsibility with cheerfulness.

10. Every man. No Christian is too poor to extend a helping hand to others. The spirit of hospitality invests the most humble facilities with priceless value. Each person has some capacity for serving his fellow men. Sharing what we have with others is a Christian privilege and responsibility.

Gift. Gr. *charisma*, a “gift” freely and generously given, a “favor” bestowed. Peter does not refer to the miraculous gifts that the Holy Spirit dispenses, but rather to the natural endowments and sustaining blessings every child of God receives continually. “Freely ye have received, freely give” (see on Matt. 10:8).

Minister the same. What God has so graciously bestowed on us we are to share with others, “especially” with “the household of faith” (see on Gal. 6:10).

Good. Gr. *kaloi*, “excellent,” “efficient.”

Stewards. See on 1 Cor. 4:1.

Manifold. See on James 1:2. God’s gifts are granted cheerfully and abundantly. His stewards are to distribute these blessings in the same spirit as that in which He gave them.

11. If any man speak. That is, in his capacity as a Christian.

Oracles. Gr. *logia* (see on Acts 7:38; Rom. 3:2). One example of God’s “manifold grace” is the ability to speak fluently and convincingly. However, this gift is to be used for the glory of God alone. Talents provided by God are to be safely nurtured and developed so that the communication of the gospel may never be hindered by uncouthness, insincerity, or levity.

Minister. The passage reads literally, “if one serves, [let it be] out of strength which God provides.” The consistent Christian life is the constant unfolding of the enabling power of God. No man can live a sinless life without an hour-by-hour reliance upon divine power.

In all things. That is, in whatever activities the Christian may engage.

Glorified. Literally, “continue to be glorified.” That God should be honored and exalted is the true end of life’s activities. A Christian is never free from the obligation rightly to represent God and to demonstrate the effectiveness of His saving power.

Jesus Christ. See on Matt. 1:1. Christ is the One through whom the believer becomes a child of God and through whom the believer glorifies God.

Whom. This pronoun may refer either to God the Father, who is to be glorified through Jesus Christ, or to Christ Himself. As in this life, this doxology will be sung to all three persons of the Godhead when the redeemed gather in their eternal home (cf. Rom. 11:36; 2 Tim. 4:18; Rev. 1:6).

Praise. See on Eph. 1:6, 14. It has been suggested that the latter part of this verse is a quotation from a prayer used by the early Christians. Compare “glory” coupled with “dominion” in 1 Peter 5:11.

Dominion. Literally, “the dominion.” For comment on “dominion” (Gr. *kratos*) see on Eph. 1:19. *Kratos* is used in doxologies only here and in 1 Tim. 6:16; Jude 25; Rev. 1:6; 5:13. To ascribe “dominion” to Christ is to acknowledge His right to rule and to acclaim Him as ruler.

Amen. See on Matt. 5:18.

12. Beloved. A tender greeting emphasizing mutual fellowship and concern. As Peter anticipates the dark days ahead he gives counsel designed to brace his people for the coming storm.

Think it not strange. Literally, “do not continue to be astounded.” As long as the great controversy between Christ and Satan rages over the souls of men the Christian may expect a variety of tests and problems designed by Satan to destroy his faith in God (see on chs. 1:7; 3:17).

Fiery trial. Gr. *purōsis*, “a burning,” “scorching.” Compare ch. 1:7. The fierce persecutions of Nero were soon to scorch the church; the mounting harassment of the Jews and Romans was only a prelude to the coming holocaust. Satan tried every scheme he could devise to destroy the infant church. In view of the coming hour of trial Christians today may well heed the words of Peter to the church of his day.

Try. Gr. *peirasmōs* (see on Matt. 6:13; James 1:2). As with Job, God permits Satan to test the character of His faithful ones. God knew Job’s endurance, and ever since then those who suffer have been strengthened by his example of steadfastness under a “fiery trial.” Life’s sufferings are not sent by God but by Satan. However, God overrules by making them the means of developing character in His children. See on Job 42:5; Ps. 38:3; 39:9.

Strange thing. That is, something unheard of. The “fiery trial” is not something new, for Christ suffered as much as any human being could be called upon to endure (v. 13). The “fiery trial” simply makes Christ’s disciples “partakers” of His sufferings.

13. Rejoice. See on James 1:2.

Inasmuch as. Or, “to the extent that,” “just as long as.” Problems arising from the world’s misunderstanding of the Christian’s faith are to be expected. The Christian can rejoice because he knows that he will not be called upon to endure more than Christ suffered (see on Heb. 2:18; 4:15, 16).

That. Or, “in order that,” showing the purpose of the present rejoicing.

His glory. That is, the glory of His second coming (see on Matt. 25:31).

Revealed. Gr. *apokaluptō* (see on 1 Cor. 1:7; 1 Peter 1:7).

Exceeding joy. The ineffable joy of the first hour in eternity will quickly overshadow all the lonely, harassed hours of earth. The thrill and wonder of heaven will far exceed the farthest flights of the imagination.

14. Reproached. Gr. *oneidizō*, “to reproach,” “to revile,” “to heap insults upon,” someone. Persecutors commonly begin their work by slandering the Christian’s integrity, intelligence, and conduct as a citizen. Reproach is a prelude to more cruel attacks. See on Matt. 5:11.

For. Or, “on account of,” “in connection with.”

Name of Christ. See on Acts 3:16. As the Roman world spurned the purity and honor of Christ, so the ungodly in every age reject His representatives (see on Matt. 5:11, 12; 1 Peter 2:21).

Happy. Gr. *makarios* (see on Matt. 5:3; cf. on Ps. 1:1).

The spirit of glory. Or, “the glorious Spirit,” that is, the Holy Spirit. In persecution and suffering the Christian has the assurance that God will be with him by His Holy Spirit, to comfort, to encourage, to guide, and to bless.

And of God. Literally, “even [the Spirit] of God.” The pervading presence of the power of God that enables the Christian to face every problem of life is the source of the Christian’s serenity and trust. A life sated with the material goods and pleasures of this world can never compensate for the abiding presence of the Spirit of God.

Resteth upon you. That is, abides in you.

On their part. Or, “by them.” However, textual evidence favors (cf. p. 10) the omission of the remainder of this verse beginning with these words.

Evil spoken of. See on Matt. 5:11, 12.

Glorified. Or, “praised.”

15. Suffer as a murderer. It is a privilege to suffer for the name of Christ, and thereby bring honor to His name. But if a Christian commits some evil deed he gives the heathen an opportunity to ridicule the church and blaspheme the name of Christ. See on ch. 2:20.

Thief. See on Ex. 20:15; cf. Matt. 19:18; Rom. 2:21; Eph. 4:28.

Evildoer. A general term designating the perpetrators of all forms of mischief and harm.

Busybody in other men’s matters. Gr. *allotriepiskopos*, “overseer of another’s matters.” The exact meaning of the word is uncertain. Since Peter is discussing the Christian’s relations with non-Christians, he may here be thinking of indiscreet church members who injudiciously criticize the practices and customs of the heathen. Some of the reproach and persecution inflicted by nonchurch members might be eliminated by winsome Christian ways. The Christian is not to make himself a conscience for other men. It is for him to make sure that his personal conduct is such that not only men but God can heartily approve of it.

16. Yet if. See on ch. 3:14.

Christian. This term occurs only three times in the NT. It was first given in ridicule (see on Acts 11:26), but became a symbol of honor and a term proudly borne by the early church (see ch. 26:28). Regardless of the insults and injunctions aimed at Christians they

know that to be honored by God is worth infinitely more than to be honored by the world. Jesus also suffered unjustly for resolutely adhering to principles of righteousness.

Not be ashamed. See on vs. 12–14.

Glorify God. That is, for being a Christian and for the privilege of being a partaker of Christ's sufferings and of bearing witness of God (v. 13).

On this behalf. Textual evidence favors (cf. p. 10) the reading "in connection with this name" that is, because of the name "Christian."

17. Time. Gr. *kairos*, a particular, specific, appropriate "time" (see on Mark 1:15; Acts 1:7).

Is come. These words have been appropriately supplied by the translators. See below under "must begin"; cf. on v. 7

Judgment. Gr. *krima*, "the sentence" (see on Rev. 17:1). The judgment scene of Eze. 9 apparently constitutes the setting of Peter's comparison of the faithful Christian and the ungodly, before the judgment throne of God.

Must begin. Literally, "begins." The first sentence of this verse may be translated, "Because it is the appropriate time for judgment to begin at the house of God." In view of the shortness of time (see on v. 7) and of the "fiery trial" soon to come (v. 12), Peter urged his fellow believers to remember their solemn responsibilities as Christians. Compare Eze. 9:6, where the messengers of judgment began at the sanctuary, executing judgment on those who made the highest profession. In the "fiery trial" and in the time of "judgment" God would expect much of those who professed the name of Christ.

House of God. That is, the church (see on 1 Tim. 3:15).

The end. That is, the fate. In comparison with the wicked, sincere Christians are manifestly more worthy of eternal life. If God proposes to deal strictly with His own people, how much more severe will He be with those who have deliberately opposed the truth in the person of His witnesses. Accordingly, Christians need not fear that God will not deal justly with their tormentors.

Them that obey not. In other words, those who are responsible for the "fiery trial" through which Christians are to pass (v. 12).

18. Righteous scarcely be saved. The apostle here quotes Prov. 11:31, as rendered in the LXX (see comment there). It is only by virtue of the merits of Christ that the righteous are saved at all. Except through faith in Him they have no claim at all on divine mercy in the day of judgment.

Ungodly. Gr. *asebēs*, "impious," "irreverent" (see on Rom. 4:5).

Appear. That is, in what light will the ungodly appear? They have spurned the only means by which anyone can secure entrance to the eternal kingdom of the redeemed.

19. Wherefore. Peter now concludes his extended counsel with respect to the suffering that Christians may expect during the "fiery trial" that looms ahead.

According to the will of God. That is, because of faithfulness to God's expressed will, not because of misconduct (see on chs. 2:12, 19, 20; 3:14, 16–18; 4:14, 16).

Commit. The Christian's greatest security rests in the knowledge that God never forsakes His own (see on 2 Tim. 1:12; 2:19). Like a true shepherd Peter guides his fellow church members to their only place of safety as the storm clouds of persecution rapidly gather.

Keeping of their souls. They will entrust their lives to the only One who can protect them from harm or strengthen them to suffer nobly. For comment on “souls” see on Matt. 10:28.

In well doing. The Christian’s surest protection is a life in which nothing can be found to criticize (see on Dan. 6:4). The Christian is to do his best—by God’s empowering grace—in every circumstance that arises, and leave the rest to God.

As unto. Or, “to.”

Faithful Creator. God made us and we are His. Surely He will care for what is His own. We can rest assured that God will do all that love and mercy can do. No force in heaven or earth is able to “pluck” the committed life from the protecting hand of God (see on John 10:28, 29).

ELLEN G. WHITE COMMENTS

- 1 4T 79
7 AA 518; CM 17, 145; Ev 18, 30, 71, 219; GW 125, 128; SC 97; TM 187, 508; 1T 507, 662; 2T 55, 427; 3T 473; 6T 148; 7T 272; 8T 53; 9T 38, 40, 62, 149, 167; WM 267
8 CT 267; Ed 114; ML 179
9, 10 AH 445; ML 194; 6T 343
10 COL 395; CS 112; CT 42, 309, 459; Ed 286; Ev 158, 618; FE 209, 213, 230, 464; TM 213; 2T 245; 5T 730, 731; 6T 196; 7T 72, 246; WM 96, 111
10, 11 5T 726; 9T 221
11 CG 294; Ed 226
12 AA 524
12, 13 AA 525; DA 306, 416; MH 472; ML 93
13 EW 47, 64, 67, 114; MB 13, 31; 1T 155; 2T 491; 4T 387; 5T 467, 502; 8T 126; 9T 103, 285
14 3T 531
14, 16 AA 157
17 EW 280; GC 480
19 CT 230; TM 148, 391; 8T 128; 9T 136

CHAPTER 5

- 1 *He exhorteth the elders to feed their flocks, 5 the younger to obey, 8 and all to be sober, watchful, and constant in the faith: 9 to resist the cruel adversary the devil.*

1. Elders. Gr. *presbuteroi* (see Vol. VI, p. 26; see on Acts 11:30). Having thus far addressed himself to church members generally, Peter now counsels those who have the immediate oversight of God’s flock (see on vs. 3, 4).

I exhort. Gr. *parakaleō*, “to appeal to,” “to exhort,” “to encourage,” “to entreat” (see on Matt. 5:4). Peter counsels his fellow elders as a solicitous friend, not as a lord “over God’s heritage” (1 Peter 5:3; cf. on Matt. 16:18).

Who am also an elder. Literally, “the fellow elder.” Peter here gives no hint of primacy. He is altogether content to lay claim to the same title he has just applied to the senior officers of the church. That he was known to his readers may be inferred from his use of the definite article, “the fellow elder.”

Witness. Gr. *martus* (see on Acts 1:8). For Peter’s personal witness to Christ see on 2 Peter 1:16–18; cf. 1 John 1:1, 2. Although Peter claimed equality with the other elders, in respect to office, he held a unique position among them in respect to his being an

eyewitness of Christ's life and death (cf. Acts 5:32). The closing scenes of the Saviour's life were a vivid and ever-present memory to him. See on Luke 24:48.

Sufferings of Christ. See on ch. 2:21.

Partaker. Gr. *koinōnos*, "one who shares," "partner" (cf. on ch. 1:4). Peter writes confidently of the fulfillment of an event yet future as if he were already enjoying its benefits. He was depending on promises such as those recorded in Matt. 19:28; John 13:36. For the apostle's understanding of his own immediate future compare on 2 Peter 1:14.

Glory. Gr. *doxa* (see on Rom. 3:23).

Shall be revealed. Literally, "is about to be revealed" (see on 1 Peter 4:7; cf. on Rom. 8:18).

2. Feed. Gr. *poimainō*, "to shepherd," "to tend," including not only the act of feeding but all the care a shepherd must give his sheep. Concerning the duties of a shepherd see on Acts 20:28; compare on 1 Peter 5:4. Peter here passes on the command that he himself once received from Christ (see on John 21:16).

Flock. Gr. *poimnē* (cf. *poimainō*, above). Because it is God's flock, the elders are to care for it even more faithfully than if it belonged to themselves. The conscientious church officer will ever regard the members of the church as belonging to the Lord, and will minister to their needs accordingly. Compare Christ's insistent emphasis on the fact that the sheep belong to Him (John 10:14; 21:15).

Taking the oversight. Gr. *episkopeō*, "to inspect," "to oversee," from the same root as *episkopos*, "overseer," which is four times translated "bishop" in the NT (see Vol. VI, p. 26; see on Acts 20:28; cf. 1 Peter 2:25). Important textual evidence may be cited (cf. p. 10) for the omission of the phrase "taking the oversight." However, the context tends to favor retaining it. Peter expects the elders, as faithful shepherds, to provide for the safety, sustenance, and growth of the flock.

By constraint. Gr. *anagkastōs*, "forcibly," "by compulsion," a word used of the intimidation of slaves, of the forcible conscription of soldiers, and of compulsion by torture. Peter would have the church elders carry out their duties happily, not as if these duties were burdensome, or an imposition that had been placed upon them against their will.

Willingly. Important textual evidence may be cited (cf. p. 10) for the addition of the words *kata theon*, "according to God." The phrase would then mean, "according to God's will." The elders' service was to be given voluntarily, for that is the only type of service God accepts (cf. on 2 Cor. 9:7).

Filthy lucre. Gr. *aischrokerdōs*, "fondness for dishonest gain." It is not possible to determine from this statement whether the elders received remuneration for their services. However this may be, elders are not to perform their services with "filthy lucre" as their objective. "The labourer is worthy of his reward" (see on 1 Tim. 5:18), but his reward is only a by-product of the service he renders. Service to the church may never be made an avenue for self-enrichment (cf. on 1 Tim. 3:8).

Of a ready mind. Or, “with eagerness.” The true shepherd is not only willing but eager to do his duty. Similarly, consecrated workers will serve the Lord irrespective of any monetary reward.

3. Being lords. Or, “lording it.” Church office does not justify dictatorial measures. Appointment to any position of leadership should be considered as an opportunity to serve, not as an invitation to exercise authority. Peter admonishes elders not to yield to that temptation but to be exemplary in all their conduct (cf. on Titus 1:7).

Heritage. Gr. *klēroi*, “lots,” hence, “what is obtained by lot,” used here in the sense of “allotted charge” (cf. on Acts 1:17). The word “God’s” does not appear in the Greek. Peter’s emphasis is clearly on the “heritage” as being that which has become the elders’ responsibility. The use of the plural (in the Greek) probably designates separate Christian communities isolated from one another. Each company was doubtless placed under the care of an elder, who was to serve the believers, not as a tyrant, but as a tender shepherd of needy sheep.

Ensamples. Gr. *tupoi*, “copies,” “patterns,” “types.” For comment on the singular form, *tupos*, see on Rom. 5:14. Compare Paul’s use of *tupos* in 1 Thess. 1:7; 2 Thess. 3:9; 1 Tim. 4:12; Titus 2:7. The elders were to be model Christians, true representatives of the faith that other believers could safely imitate.

4. Chief Shepherd. Gr. *archipoimēn*, “chief shepherd,” or “first shepherd,” compounded from *archi*, a prefix denoting “chief,” or “high,” or “first,” and *poimēn*, “shepherd” (cf. on v. 2). The title “chief Shepherd” occurs only here in the NT, in reference to Christ (cf. on Isa. 40:11; John 10:2, 11; 1 Peter 2:25). Peter regards himself and the elders as shepherds of the flock, but looks to Jesus as the supreme Shepherd, who cares both for the under-shepherds and for the sheep. See on John 10:1–16; cf. on Luke 15:1–7.

Shall appear. Literally, “having been manifested.” The apostle, although himself expecting to die before Christ’s return (cf. on John 21:18, 19; 2 Peter 1:14), had his eyes fixed on that glorious event and held it before the elders for their encouragement.

Receive. The Bible by no means excludes the thought of reward for Christian service, but refers to it as an incentive to faithfulness (cf. on Matt. 5:12; 2 Cor. 4:17; 2 Tim. 4:8).

Crown. Gr. *stephanos*, “wreath,” or “chaplet,” such as was given to victors in athletic games (see on 2 Tim. 4:8; Rev. 2:10). The term “crown of glory” may be interpreted as “a glorious crown,” or “a crown which is glory.” Faithful elders will share in a glory that will be as a crown upon their heads (cf. on Rom. 8:18).

Fadeth not away. Gr. *amarantinos*, “composed of amaranth,” amaranth being a so-called everlasting flower. In ch. 1:4 Peter uses the related word *amarantos* (see comment there), in both instances stressing the eternal nature of the reward.

5. Likewise. As the elders were to be under Christ’s leadership, so the younger Christians were to be under the elders’ direction.

Younger. Reference is probably to the younger members of the various congregations to which Peter is writing.

Submit yourselves. Gr. *hupotassō* (see on Rom. 13:1). The “younger” are to respect the experience and judgment of the “elders.”

Unto the elder. Literally, “to elders,” probably here with reference to age rather than to office (cf. 1 Tim. 5:1, 17), though Peter’s injunction would, of course, apply with special force to official “elders.” The young are to respect those who are mature in years and experience and to heed their counsel.

Yea, all. The apostle now addresses himself to the entire body of believers.

Be subject. Textual evidence favors (cf. p. 10) the omission of these words. The clause may then be literally rendered, “yes, all of you be clothed with humility one toward another.”

Clothed. Gr. *egkombomai*, “to gird on oneself,” as a slave used to tie on his apron (*egkombōma*), which came to be regarded as a sign of his servitude, and marked him as one whose duty it was to minister to the desires of others. In their mutual relationships Christians are to put on humility as a slave puts on his apron. How peaceful the church would be if all its members followed the apostle’s counsel!

Humility. Gr. *tapeinophrosunē* (see on Eph. 4:2; Phil. 2:3).

Resisteth. Gr. *antitassō*, “to range in battle against.” God abhors pride. Peter here quotes from the LXX of Prov. 3:34, as does James in ch. 4:6 (see comment there). There are other similarities between Peter’s message at this point and that of James (cf. 1 Peter 5:5–8; James 4:6–10).

The proud. Or, “the haughty,” “the arrogant.”

6. Humble yourselves. Gr. *tapeinoō* (see on 2 Cor. 12:21). In v. 5 Peter deals with the relationship that should exist between fellow believers, and in v. 6 with that between the believer and his God.

Mighty hand. This expression occurs frequently in the OT, both with reference to God’s deliverance of His people from Egypt and to His gathering of the remnant from the countries where they had been scattered (Ex. 3:19; Deut. 3:24; Eze. 20:34; etc.). Because he serves a mighty God, the Christian can well afford to act humbly under all circumstances, especially so since God “resisteth the proud” (1 Peter 5:5).

Exalt. God promises to honor those who voluntarily humble themselves for His sake (cf. on Luke 14:11; James 4:10).

In due time. Gr. *en kairō*, literally, “at an appropriate time.” For comment on *kairos* (nominative of *kairō*) see on Mark 1:15; Acts 1:7. Textual evidence may be cited (cf. p. 10) for the addition of the words “of visitation,” which appear in 1 Peter 2:12. Peter here looks forward to the culmination of world history, when the saints who have persevered will receive their eternal reward.

7. Casting. Or, “throwing,” “placing.” The form of the Greek verb implies that the act is done once and for all. The apostle here quotes from Ps. 55:22 (see comment there).

Care. Gr. *merimna*, “anxiety.” For the related verb *merimnaō*, “to be anxious about [something],” see on Matt. 6:25. In the Greek the phrase “all your care” is emphatic. He who places *all* his anxiety upon God completely solves the problem of *care*, which weakens so many Christians.

Upon him. That is, upon God (cf. vs. 5, 6).

For he careth for you. Literally, “because to Him it is a care concerning you,” that is, God is greatly concerned about the Christian’s welfare (cf. on Matt. 10:29, 30; Luke

21:18). This assurance must have been most welcome to those who were facing bitter persecution; indeed, it is a source of comfort to all Christians at all times.

8. Sober. Gr. *nēphō* (see on 1 Thess. 5:6; 1 Peter 1:13; cf. on 1 Peter 4:7, where a different Greek verb is used).

Vigilant. Gr. *grēgoreō* (see on 1 Thess. 5:6, where the word is translated “watch”). The seriousness of the times and the difficulties that abounded led Peter to urge strict self-discipline upon every Christian.

Adversary. Gr. *antidikos*, “an opponent in a lawsuit,” hence, “an enemy.” The Greek employs the definite article, implying that the identity of the Christian’s enemy is well known—he is *the* adversary.

Devil. Gr. *diabolos* (see on Matt. 4:1; Eph. 4:27). Behind all the persecution from which his readers were suffering, Peter sees the archenemy, Satan (cf. Job 1:7).

As a roaring lion. Literally, “as a lion roaring,” that is, as a hungry lion roaring to frighten and to catch its prey—an apt figure of the devil, who, through persecution, was seeking to frighten the Christians, and thus to force them into apostasy.

Walketh about. That is, seeking various means to corner his prey. Peter may have been thinking of Job 1:7, where Satan is depicted as “walking up and down” in the earth.

Seeking. No lion waits for the prey to come into its lair, neither does Satan merely wait for his victims to fall into his snares. He roams at large to find and hunt down those whom he wishes to catch.

Devour. Literally, “gulp down,” “swallow down.” As a lion bolts the flesh of its prey, so the devil would tear his victims from the bosom of the church and swallow them up.

9. Resist. Gr. *anthistēmi*, “to withstand,” rather than “to resist,” for which another verb is used in v. 5. Compare comment on Acts 18:6; Rom. 13:2, where *anthistēmi* is translated “to oppose,” “to resist.” Peter admonishes the believer to make a firm stand against the devil, not allowing the adversary to gain the victory (cf. on James 4:7).

Steadfast. Gr. *stereoi*, “solid [ones],” “hard [ones],” “firm [ones]” (see on 2 Tim. 2:19). The apostle wants us to present a solid, rocklike front against the devil’s attacks on our faith. A cowardly attitude will not bring victory, but a courageous stand will turn back the enemy.

In the faith. The Greek may also be translated, “firm in your faith.” For the concept of “faith” as a body of beliefs compare on Acts 6:7; Rom. 1:5. Another possible interpretation is “by the faith,” that is, in harmony with the faith Peter’s readers have already displayed (cf. 1 Peter 1:5, 7, 9, 21). The two interpretations may be combined in the thought that the faithful Christian, if grounded in his beliefs, is well equipped to withstand the devil’s onslaughts.

Knowing that. Or, “knowing how.”

The same afflictions. Literally, “the same things of sufferings.” The exact meaning may be, “the same tax of suffering is being paid.”

Accomplished. Gr. *epiteleō*, translated “to perfect” in 2 Cor. 7:1, but used in classical Greek in the sense of “to pay in full,” which sense may well be intended here.

Brethren. Rather, “brotherhood,” as in ch. 2:17.

In the world. This must mean, “in other parts of the world,” since Peter’s readers were themselves also living in the same hostile world as their brethren. For comment on “world” (*kosmos*) see on 1 John 2:15. The complete passage, “knowing that ... in the world,” bristles with grammatical difficulties, but two interpretations are possible: (1) knowing that the same tax of suffering is being paid by the brotherhood in other parts of the world, or (2) knowing how to pay the same tax of suffering as the brotherhood in other parts of the world.

10. The God of all grace. Rather, “the God of every grace.” The Father is the source of every good quality (cf. James 1:17; 1 Peter 4:10). The reference to God is an antithesis to “your adversary,” who is the chief subject of ch. 5:8, 9. The apostle has warned his readers about the devil’s operations, but now reminds them that God has not left them to their own human resources.

Who hath called. Or, “who called,” a reference to the invitation given by the gospel message, or, in a wider sense, to God’s original call implicit in the plan of salvation (see on Rom. 8:28–30; 1 Thess. 5:23, 24).

Us. Textual evidence favors (cf. p. 10) the reading “you.”

His eternal glory. See on Rom. 8:30; cf. John 12:28; 17:22.

By Christ Jesus. Literally, “in Christ Jesus.” Textual evidence favors (cf. p. 10) the omission of the name “Jesus.” God calls us through His Son (cf. on 2 Cor. 5:17). Some commentators prefer to link the words “in Christ” to the phrase “eternal glory,” believing Peter is speaking of the eternal glory *revealed in Christ*.

After that ye have suffered. That is, experienced the impending “fiery trial” (ch. 4:12). Peter does not minimize present suffering, but looks beyond it (cf. on Heb. 12:2). The NT freely acknowledges the prospect of suffering (Matt. 5:10–12; 10:17, 18; Rom. 8:17, 36; 2 Tim. 2:12).

A while. Or, “a little while” (see on Rev. 12:12). Although persecution may appear interminable at the time it is experienced, its duration is brief in the light of eternity, and the Christian may learn to view it from that perspective (cf. on 2 Cor. 4:17).

Make you perfect. Textual evidence favors (cf. p. 10) the reading “shall perfect,” omitting the word “you” (see on Matt. 5:48). The verb translated “to perfect” (*katartizō*) is elsewhere rendered “to mend,” “to repair” (Matt. 4:21; Mark 1:19), “to frame,” that is, to put in order, to arrange (Heb. 11:3), but is here used in an ethical sense, “to outfit completely.” God Himself (the Greek is thus emphatic) will equip the Christian to endure all the assaults Satan may bring against him.

Stablish. Gr. *stērizō* (see on Rom. 16:25; cf. Rom. 1:11; 2 Thess. 2:17; 3:3).

Strengthen. See Eph. 3:16; Phil. 4:13; 2 Tim. 4:17; see on 1 Tim. 1:12.

Settle. Gr. *themelioō*, “to lay the foundation,” from *themelios*, “foundation,” and hence, “to make stable.” In this verse Peter stresses the fact that God will endue the believer with everything needful to withstand the devil and his human agents, the persecutors.

11. To him be. Or, “to Him is.” Compare the doxologies of Rom. 16:27; Phil. 4:20; 1 Tim. 6:16; 1 Peter 4:11; 2 Peter 3:18; Jude 25.

Glory. Literally, “the glory.” For comment on “glory” (*doxa*) see on John 1:14; Rom. 3:23. Important textual evidence may also be cited (cf. p. 10) for the omission of the

words “glory and,” leaving only “dominion” in this doxology. Compare “praise” coupled with “dominion” in 1 Peter 4:11.

Dominion. Literally, “the dominion.”

For ever and ever. See on Rev. 1:6.

12. By Silvanus. The epistle was written by the hand of Silvanus, who may have been both Peter’s secretary and the bearer of the epistle (see p. 547). A comparison of Acts 18:5 and 2 Cor. 1:19 confirms the belief that Silvanus is another form of the name Silas. The reason for the difference in form has yet to be conclusively explained, but it is possible that Silas was the Hebrew and Silvanus the Roman form of the name. Peter’s secretary may therefore have been the Silas who accompanied Paul on his Second Missionary Journey.

Silas appears to have been a Jewish Christian in high standing with the church at Jerusalem who became convinced of the need for evangelizing the Gentiles. He was a faithful companion of Paul both in prosperity and in adversity (see on Acts 15:22, 40, 41; 16:19, 37; 17:10, 14; 18:5; 1 Thess. 1:1). If, as is generally supposed, Peter’s first epistle was written from Rome (see p. 548), Silas may have joined Peter there at some time after Silas had worked with Paul in Corinth (Acts 18:5).

It has been suggested that Peter penned the conclusion of the letter himself (cf. on Gal. 6:11; 2 Thess. 3:17).

A faithful brother. The clause reads literally, “to you the faithful brother.” It may be inferred from the definite article that Silvanus was already well known to the believers and may thus have ministered personally to them in Asia Minor (see on ch. 1:1). The article may also be interpreted in a possessive sense, “our,” implying that Peter hereby recommends Silvanus to his readers, rather than stressing a quality already known to them.

Unto you. This phrase may be understood as modifying “by Silvanus”—“by Silvanus unto you.” The epistle was written out, and possibly delivered, by Silvanus.

As I suppose. Or, “as I reckon,” or “as I regard him.” This clause supports the rendering suggested above—“our brother.” Peter wanted his readers to know the value he himself placed upon Silvanus, that they likewise might also hold him in high esteem. Compare Paul’s recommendation of Tychicus (Eph. 6:21).

I have written. That is, in this epistle.

Briefly. Literally, “through few [words].” The apostle had more to say than he could possibly express in this brief letter. Perhaps Silvanus was to supplement the written instruction with verbal counsel when he arrived among the believers in Asia Minor.

Exhorting. This, Peter had faithfully done throughout the epistle (chs. 1:7, 13; 2:1, 2, 11; 3:1; 4:1; 5:1).

Testifying. That is, witnessing, or bearing witness to (see on v. 1).

This ... grace of God. In ch. 1:10 Peter uses the word “grace” with reference to the gospel message. Here he employs it in a similar sense to emphasize that the gospel he has been supporting throughout his epistle is the genuine message of grace from God.

Wherein ye stand. Textual evidence favors (cf. p. 10) the reading “wherein stand,” as an imperative, exhorting the readers to stand fast in the gospel they have received.

13. The church. The clause reads literally, “she that is in Babylon salutes you.” The word “church” has been supplied by the translators, though important textual evidence may also be cited (cf. p. 10) for so doing. Whether Peter here refers to some honorable

Christian woman, perhaps his wife, who accompanied him on his travels (see on 1 Cor. 9:5), or to the Christian church “at Babylon” is not certain. Most commentators prefer the latter explanation.

Babylon. There is no evidence to support the idea that Peter ever labored in literal Babylon. On the other hand, tradition locates his closing labors and violent death at Rome (cf. AA 537, 538). It is known that early Christians often used the cryptic title “Babylon” when speaking of the Roman capital, to avoid political reprisals (see on Rev. 14:8). There is general agreement among commentators that Peter here uses the term Babylon for a veiled reference to Rome.

Elected together. Gr. *suneklektē*, “chosen along with [others].” The believers in Rome were “chosen along with” the believers in Asia Minor, to whom Peter wrote (see on ch. 1:1, 2). For comment on Christian election see on Rom. 8:33.

Marcus my son. *Marcus*, a Latin name; in Greek, *Markos*; in English, Mark. See Vol. V, pp. 563, 564. Some hold that Mark was Peter’s actual son, and see in this verse a simple reference to Peter’s married status. However, the majority of commentators interpret “my son” metaphorically, regarding him as Peter’s spiritual son and companion in the apostle’s later ministry. Compare Paul’s similar references to Timothy and Titus in 1 Tim. 1:2; Titus 1:4.

14. Greet. Gr. *aspazomai* (see on Rom. 16:3). The same word is translated “salute” in 1 Peter 5:13.

Kiss of charity. That is, kiss of love. Compare Paul’s language (see on Rom. 16:16; 1 Cor. 16:20; 2 Cor. 13:12).

Jesus. Important textual evidence may be cited (cf. p. 10) for the omission of this word. The complete clause thus literally reads “Peace to all of you in Christ.” Peter uses the term “peace” where Paul usually speaks of “grace” (cf. Rom. 16:24; 1 Cor. 16:23; Eph. 6:24; etc.). It is doubtful that the words “in Christ” had identically the same theological significance for Peter as they did for Paul (cf. on 2 Cor. 5:17). For Peter, to be “in Christ” seems to be synonymous with being a Christian.

Amen. Important textual evidence may be cited (cf. p. 10) for the omission of this word. Compare on 2 Peter 3:18.

ELLEN G. WHITE COMMENTS

- 1 2T 50
- 1–4DA 817; GW 183; 2T 345, 544
- 2 CT 282; 1T 209; 2T 221, 618; 6T 47
- 2, 3 AA 91; FE 223; PP 191
- 2–4AA 525
- 2–5GW 101
- 3 1T 466, 678; 2T 501, 506, 521, 646; 3T 421; 4T 268, 372; 5T 573, 614; 9T 276
- 3–8FE 225
- 4 MM 318; PP 192; 3T 481; 4T 35; 7T 39; 9T 136
- 4–6CT 282
- 5 AA 200; COL 363; TM 491; 3T 360; 5T 107; 9T 196
- 5–11AA 528
- 6 CT 235; TM 169, 313; 1T 707, 709; 4T 362, 378
- 6, 7 FE 239

- 7 MB 101; MH 71; PP 294; 2T 72
8 CT 283; EW 192; GC 510; SR 240; TM 333, 426; 1T 507; 2T 172, 287, 409; 3T 456,
575; 4T 207; 5T 146, 294, 384, 398
8, 9 2T 55; 3T 374, 570
10 2T 323, 517
2

²Nichol, F. D. (1978). *The Seventh-day Adventist Bible Commentary : The Holy Bible with exegetical and expository comment*. Commentary Reference Series (1 Pe 3:1). Washington, D.C.: Review and Herald Publishing Association.